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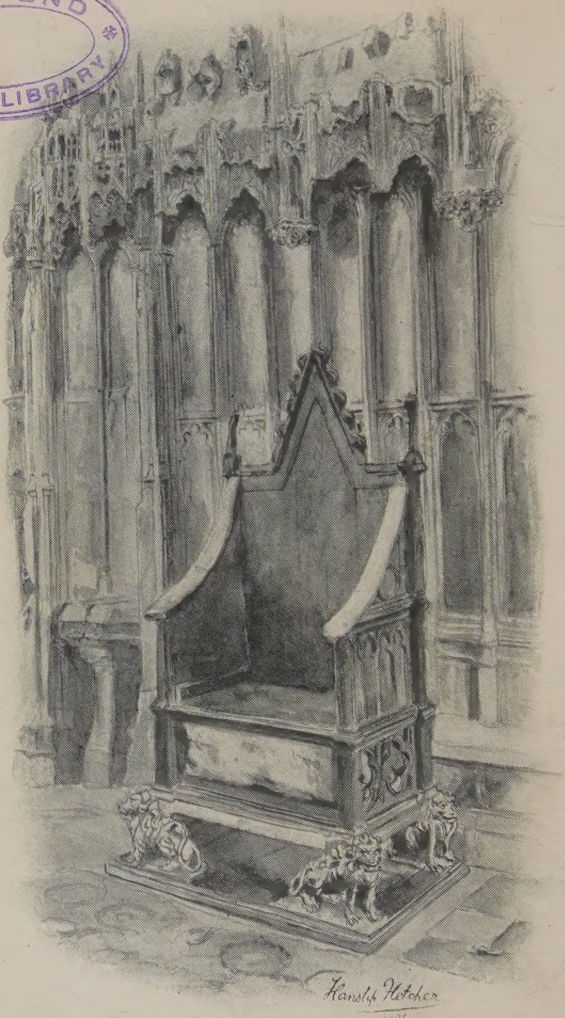

THE CORONATION THRONE, OR CHAIR OF SCONE, IN ST. EDWARD'S CHAPEL, WESTMINSTER ABBEY.

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Crowning the King

By

Arthur H. Beavan

Author of "Marlborough House and Its Occupants," "Imperial London," etc.

WITH TEN ILLUSTRATIONS

London
C. Arthur Pearson, Ltd.
Henrietta Street
1902

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CHAPTER I

THE CROWNING OF KINGS

Crowning the King

CHAPTER I

THE CROWNING OF KINGS

"In the multitude of people is the king's honour."—PROVERBS xiv. 28.

INTRODUCTION—THE MEANING AND THE RITUAL OF CORONATIONS.

GREAT then should be the exaltation of King Edward the Seventh. Ruler over four hundred millions of human beings, and lord of territories ten million square miles in extent, our sovereign is the impersonation of an Empire widely scattered over the globe, but politically consolidated, and in hourly touch with its Governmental centre—an Empire which has no equal, and is rivalled only by that great realm where the Czar of Russia reigns supreme.

Very different was the political aspect at Queen Victoria's coronation sixty-four years ago. The East Indies were ruled indifferently and loosely by a private Trading Company wielding unlimited power, chiefly for its own benefit, and only in name could India be called a possession of the Crown. Canada, with a population of nearly three millions, still remained, to all intents and purposes, Voltaire's "acres

of snow," little known, still less cared for by anybody except the Hudson's Bay Fur Company. Australasia was a *terra incognita*, almost too remote to be recognised as British, but useful as a dumping-ground for convicts. South Africa, outside Cape Colony unexplored save by hunters of big game, was associated by Englishmen chiefly with Cape Town, a convenient port of call for ships going to and from the far East. The West Indian Islands were face to face with a labour problem that threatened their existence, slavery having but recently been abolished.

In short, the Colonies were utterly disregarded, and there was no "Greater Britain." Thus stagnation in all that related to them was the order of the day, and the Colonial Office enjoyed a deep and seldom interrupted slumber.

With foreign countries England maintained little intercourse. Travelling in 1838 was slow, prohibitively costly, and often dangerous. The man who had safely returned from traversing Europe as far as Constantinople was regarded somewhat in the light of a Livingstone or a Stanley.

Londoners rarely went into the provinces except on business, and country cousins seldom came up to town if they could avoid it.

The age of trippers and cheap excursions had not come. Gravesend being regarded as a suitable seaside resort for children, quite far enough away from the metropolis, it is no wonder that Scotland was considered to be *Ultima Thule*, and perfectly inaccessible to ordinary travellers.

Throughout England, the roads were usually in

excellent condition, but the coaches crawled along them at the absurd rate of six, subsequently increased to ten and a half, miles an hour, the mail contract time; and posting was a not much quicker, though a considerably more expensive way of getting about.

By sea, the discomfort of travelling was pronounced, and the rate of progress exasperatingly slow. It took any time from five to seven months to reach Australia, India, or China, in a bluff-bowed sailing vessel. Four weeks was not considered a bad run to New York, and the largest ship on Lloyd's Register in 1838 did not exceed 1500 tons.

Neither Morse nor Wheatstone's telegraph had been seriously adopted for transmitting messages; and important news had to be conveyed by a cumbersome arrangement of wooden signals known as semaphores, useless in thick weather, which from one hill-top to another slowly spelt out their intelligence for the War Office or the Admiralty.

Photography, in its embryonic state of daguerreotype, had only just been thought of. Electricity, as applied to mechanism or lighting, was a thing undreamt of. Steam-power, as a propelling force for locomotion, existed but in infancy. Great discoveries, like those of Edison and Marconi, destined perchance to revolutionise the world, slept in the womb of time, and the day of their birth had not dawned. When Queen Victoria was crowned, the accounts of the ceremony were days (in some cases weeks) in reaching many parts of the United Kingdom; the particulars given were meagre and inexact, and of illustrations there were none published until long after the event.

As by enchantment everything changed during the Victorian era, and its latter years witnessed astounding developments of scientific theory applied in practice to the requirements of everyday life. From the lethargy in which it was steeped when the century was young the nation awoke.

Railways now cover the face of the Empire with a network of iron; the prize is to the swift, and we grumble because not yet can Brighton be reached at the rate of a hundred miles an hour. Great steamships of 15,000 tons register, fitted up like hotels, take us across the Atlantic in six days, and we can land at the Antipodes in little more than a month after leaving Plymouth.

The telegraph, telephone, linotype machines, stenography, type-writing, photography, and photo-etching have produced the up-to-date journalism. Instantaneously taken negatives and their outcome, biographs, are such marvels that realistic tableaux of the coronation pageant can be thrown upon the screen to gratify the curiosity of thousands of His Majesty's subjects on the very night of the great day, and thousands more will study the finished illustrations in journals and magazines a few days later. The whole empire is linked together with telegraph wires and submarine cables. At the supreme moment when the Primate of all England places the crown upon Edward VII.'s head, His Majesty's entire kingdom will simultaneously be acquainted with the fact. To the four quarters of the globe, on a given signal, the message will flash to an expectant Empire, and on his chair of state within the venerable Abbey, a spot towards which all

thoughts will turn, the King will receive the silent homage of his subjects, a multitude whom no man can number, of all countries, climates, kindreds, peoples, and tongues.

THE MEANING AND THE RITUAL OF CORONATIONS.

What is a coronation? And why is it necessary, considering that a king on his accession at once assumes and exercises the functions of sovereignty *de jure?*

The religious ceremony of a coronation is required by Act of Parliament, and it satisfies a deep-rooted love of outward forms inherent in human nature, such as prompts most people to be married in a church rather than at a registrar's office, although the latter is a much simpler process and absolutely legal. Besides, a coronation includes an indispensable civil act on the King's part. After his election (recognition) by those present in the Abbey, he enters into a solemn compact with his subjects by oath to maintain their rights on all occasions, while they, represented by the Peers and others, confirm the agreement by acts of homage.

The service is a series of intensely symbolic ceremonies. For instance, the investiture of the ring signifies an espousal of the King to his people—thus it is partly a wedding service; and the presentation of the spurs signifies a bestowal of knighthood. It recalls the form and manner of making, ordaining, and consecrating the clergy, as at one point of the ritual the King is temporarily vested in a dalmatic, with maniple and stole worn deacon-wise. It is an elabo-

rate celebration of the Holy Communion, and is also an anointing, like that of the high priests and the kings of Israel. Temporal power and dignity are bestowed upon the King by the presentation of various inanimate objects previously consecrated, to all of which a deep meaning is attached. He receives his crown from off the altar, thus acknowledging the source of all earthly power. Crownless he kneels before it, as an act of devotion on receiving the Eucharistic elements, and his coronation as a whole is intended to be typical of the spiritual homage and obedience due from all to the King of Kings.

The form of ritual itself, as used in this country, dates back more than a thousand years, and is the oldest in Europe. As might be expected, it has undergone some changes, the greatest being the adoption of the English tongue throughout the service, and the substitution of the Protestant or Anglican form of celebration for the Roman Catholic Mass.

A Eucharistic service, suspended at several stages for the performance of certain ancient rites, the Order of Coronation has always been; though since the time of Egbert, Archbishop of York (734–766), there have been technical alterations in it, which can be readily studied by the curious in these matters in such standard works as Maskell's *Monumenta Ritualia*, &c.

The great authority for the coronation rubric is the venerable missal or service-book, called the *Liber Regalis*, dating from the year 1373, preserved by the Dean in the Abbey Library. It has been the authority for all such ceremonies from the time of Richard II. It describes the election, now called the *recognition*, of

the King, as a preliminary to the service itself, which opens with the oblation or offering following upon the Litany and hymn. It speaks of the rite of extreme unction and the anointing as most important parts of the ritual. It describes the robing of the King and his actual coronation; the blessing of the paraphernalia and the handing of them to the sovereign; the offering of a second oblation; the partaking of the consecrated wafer and wine; the unrobing, the re-attiring and adjournment to Edward the Confessor's altar; the assumption of a different crown; and the King's return to the Palace of Westminster.

Prior to the passing of the Bill of Rights in 1689, which provided that the sovereign on his accession should make a statutory declaration (not to be confounded with the oath at his coronation) in regard to the Protestant faith, the form of coronation oath had been changed in anticipation, and remains to this day as then framed, except that a clause has been inserted referring to the union of Great Britain with Ireland. In the ritual of William and Mary's coronation it is as follows:—

The Archbishop: "Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law? And will you preserve unto the bishops and clergy of the realm, and to the churches committed to their charge, all such rights and privileges as by law do or shall appertain unto them, or any of them?"

The King and Queen: "All this I promise to do."

And then kneeling upon the steps of the altar, and

laying their right hand upon the Holy Gospels in the great book tendered them by the Archbishop, they kissed the Book after repeating these words, "The things which I have before promised I will perform and keep, so help me God."

The principal features of the service at the coming coronation will be as follows :—

1. An Anthem on the entrance of the King and Queen.
2. The Presentation and Recognition of the King.
3. An Offering or oblation by the Sovereign on the Altar.
4. The Litany.
5. Opening of the Holy Communion Office to the Nicene Creed.
6. A Sermon.
7. The Oath.
8. A special Benediction of the Oil, and the Anointing.
9. An Oblation of the Regalia on the Altar.
10. Investiture of the King with the Royal Robes and Orb.
11. Presentation of the Ring and the Sceptre.
12. Benediction of the Crown, and the actual Coronation in the Ancient Chair.
13. Presentation of the Bible.
14. A Benediction and Te Deum.
15. Enthronisation of the King.
16. Resumption of the Holy Communion Office.
17. Special Collects.
18. Coronation of the Queen.
19. Final Prayers and the Blessing.
20. Concluding Anthem.
21. Procession to Edward the Confessor's Chapel to lay aside part of the Regalia, and the departure from the Abbey.

CHAPTER II

WHERE BRITISH KINGS AND QUEENS ARE CROWNED

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WHERE BRITISH KINGS AND QUEENS ARE CROWNED

"Solemnly set down our coronation."—SHAKESPEARE.

THE CORONATION OF KING ARTHUR, THE FIRST BRITISH SOVEREIGN — SOME NOTABLE CORONATIONS IN WESTMINSTER ABBEY.

KING ARTHUR.

IN the Palace Library at Lambeth is preserved a priceless fifteenth-century volume, "The St. Albans' Chronicles of England," wherein is an illuminated representation of the crowning of King Arthur, here reproduced by the kind permission of the Archbishop of Canterbury. The King is seated on a plain chair of state beneath a curious bell-shaped canopy, blue in colour. He is attired in a long brown robe with ermine cape, resembling a dressing-gown. A sceptre is in his right hand, and his left is laid reverentially on his breast, while an ecclesiastic on each side holds over his head a plain circlet of gold with four *fleur-de-lys* points. A figure is kneeling as if in the act of homage, and two officers of state stand by.

Upon this most interesting picture of the first coronation of a British monarch fourteen centuries ago, no light is thrown by the letterpress, which describes it briefly as "How Arthur was crowned

King of Bretayne and after drove out the Savones, and conquered Scotteland, Irelande, also Jutland and Iselande." No details of the ceremony are given, but it is elsewhere recorded that Arthur swore thereat to the Lords and Commons to be a true king, and to stand with true justice from thenceforth all the days of his life.

Traditionally the place of King Arthur's crowning was Stonehenge, which had been for the occasion magically transplanted by Merlin from Ireland to Salisbury Plain! But the picture conveys the conventional idea that the coronation took place in a church of some kind, situated, we must suppose, either at ancient Caerleon on the Usk, at Carlisle, or in London.

NOTABLE CORONATIONS IN THE ABBEY.

WILLIAM THE CONQUEROR.

Before the Revolution of 1688 every coronation took place, if possible, on a Sunday or some festival day, a practice discontinued, or at least disregarded, since the accession of William and Mary.

On Christmas Day, therefore, took place the first undoubted coronation in Westminster Abbey—that of *William the Conqueror;* a most notable event for the country. The King took the traditional oath to preserve his new subjects' privileges, and was duly crowned, but in an almost empty building; for the spectators, on hearing an uproar outside, produced by the Royal Horse Guards having set fire to the Abbey gates because they had misinterpreted the joyous

THE CROWNING OF KING ARTHUR, THE FIRST BRITISH SOVEREIGN.

From illuminated picture in the St. Alban's "Chronicles of England."

(By special permission of His Grace the Archbishop of Canterbury.)

[*To face p.* 30.

shouts within, had all rushed out in wild alarm, and were ruthlessly trampled upon and slaughtered by the Norman cavalry.

RICHARD I.

Tumult and wholesale murder marked also the coronation of *Richard I.* The Jews, wishful to propitiate the new King, approached the Abbey with costly gifts, in spite of an order forbidding them to come anywhere near the royal presence. Some of their leaders were recognised, and a report quickly spread throughout the mob that they were there for no good; in fact, for the exercising of baleful enchantments on the sovereign, who, it was said, had proclaimed a general massacre. Soon every Jewish house in London became an unchecked scene of slaughter and plunder that spread to York and other cities and towns.

Of this coronation, details for the first time are given us by the old chroniclers. There was the procession from the Palace to the Abbey; the sceptres, swords, and spurs were used at the ceremony; the Bishops of Durham and Bath supported the King right and left; and the oath was taken. Stripped to shirt and drawers, the sovereign was copiously anointed, and presumably removed his crown from off the altar and handed it to the officiating Archbishop.

In those superstitious times the date, September 3rd, was considered ill-omened, an Egyptian day, according to astrologers; and when an innocent bat was seen in broad daylight fluttering above the King's throne, it was looked upon as a circumstance of evil augury.

Worse than this, however, happened at the close of the coronation-day, when it was whispered abroad in awe-stricken voice that the Abbey bells had rung out a peal without authorisation, the result, it was believed, of supernatural agency, and a presage of fearful disaster.

HENRY VI.

Never had a mere child been crowned until the 6th of November 1429, when *Henry VI.*, barely nine years old, from the platform in the Abbey beheld the people all about him, "sadly and wisely." He appears to have been attired in a bishop's robes. "Many anthems, songs with notes," were sung, and many exhortations had he to listen to, and it was not until after the long service, that, in Edward the Confessor's shrine, he was arrayed as King in cloth of gold and the crown placed on his head. Thus the little monarch went forth in procession to Westminster Hall, where the banquet was served in great state, and Dymoke, the champion, rode in, as his ancestor had done for the first time in history at the coronation feast of Edward III. a century before. After all he had gone through in the Abbey, King Henry VI. could have been hardly in the mood to endure the prolonged festivities in his honour, or to appreciate the royal boar's head and the venison served with furmenty (wheat boiled in milk), that figured largely in the menu, and, boylike, he was probably more attracted by the sight of the royal cook's splendid achievements in the shape of certain "subtleties," *i.e.*, pastry skilfully moulded into the form of men and

animals, and grouped to represent scriptural and political events. One of these at the upper table portrayed St. Edward and St. Louis, armed in coats of mail, escorting the young King, also in armour, between them. It had attached to it this somewhat enigmatic sentence, "Behold two perfect kings under one coat of armour." Another of these groups personated the Virgin Mary with the Holy Child on her lap holding a crown, St. Denis and St. George kneeling on either side in the act of presenting Henry VI. to her with a ballad in his hand.

In the Lansdowne collection of MS. a quaint hymn to Henry VI. commences thus with an invocation to the Virgin Mary:—

> "Hold up our young King ave benigna,
> And send us peace in our land ave regina.
> Mater mea bright be thy beams,
> Mother of mercy save both realms,
> See to our innocent our crown may begladden,
> Hold up our lord that never saw his father,
> Nor the father his son reigning over his lands."

RICHARD III.

The coronation of *Richard III.* was accomplished with surroundings of splendour such as had never been seen. Excessively fond of finery, more grandiose in his ideas than even his brother, Edward IV., Richard had previously ridden in state from Baynard's Castle, the scene of his acceptance of sovereignty, with an escort of six thousand gorgeously apparelled gentlemen to Westminster Palace. On the 6th of July 1483 he went to be crowned in the Abbey, the peculiar feature of the procession being that the King and Queen walked

barefooted on "rayed" (or striped) cloth, into Edward the Confessor's shrine, where the preliminaries took place. First went the trumpeters, then the golden-coated heralds, next a train of priests in fine surplices and grey amices, abbots and bishops mitred and in rich copes, each one carrying his crozier, and, lastly, the Bishop of Rochester upholding a grand jewelled cross before the Lord High Cardinal. There was a vast concourse of the nobility there, no fewer than three Duchesses of Norfolk; and at the banquet the Duke of Norfolk, as Earl Marshal, kept order in the Hall mounted on a charger draped to the ground in richest cloth of gold, a magnificent spectacle.

EDWARD VI.

This coronation is fully described in Chapter IV.

MARY I.

Mary I.'s coronation was remarkable as being that of the first Queen Regent. Gardiner, Bishop of Winchester, officiated, the two Primates and the Bishop of London being prisoners in the Tower. Three crowns, King Edward the Confessor's, the Imperial crown of England, and one expressly made for her, were successively placed upon the Queen's head. As a scrupulous Roman Catholic, Mary had previously been much concerned lest the holy oil—supposed to have been given by the Virgin Mary to St. Thomas of Canterbury, and first used at the coronation of Henry IV. a hundred and forty years before—should have lost its efficacy, so a fresh supply was obtained from the Bishop of Arras, and duly consecrated.

Queen Mary also had serious doubts whether the coronation chair was not desecrated by reason of her Protestant brother, Edward, having used it, and tradition says that she actually occupied another one, expressly sent over and consecrated by the Pope. Her sister Elizabeth was present, and, as Froude tells us, complained to De Noailles, the French Ambassador, of the weight of her diadem. "Have patience," he replied, "and before long you will exchange it for a crown." The Princess had, however, to wait six years before she became the central figure in a similar ceremony.

ELIZABETH.

The coronation of *Elizabeth* was fixed for Sunday, January 15th, pronounced by Dr. Dee the astrologer a day indicative of good luck. The coronation mass was celebrated, and, for the last time, the Abbot of Westminster took part in the service. Bishop Bonner's vestments were used by the officiating prelate; the Epistle and Gospel were read in Latin; and the Queen, after the consecration of the mass, kissed the "pax" or wafer. But thus far and no farther went the diplomatic sovereign in her recognition of the ancient formula. The old order was changing, yielding place to new, and the Litany was sung in English, and the Epistle and Gospel also, as well as in Latin.

A serious difficulty arose as to who should perform the ceremony. The See of Canterbury was vacant, and the Primate of York, objecting to the use of an English Litany, declined to officiate. The Bishop of London was in prison; the rest of the prelates, with

one exception, were absent, from an unwillingness to acknowledge Elizabeth's right to the crown. The one who remained was Oglethorpe, Bishop of Carlisle and Dean of the Chapel Royal, who finally consented to preside, and Elizabeth was duly "elected," crowned, and proclaimed under the sonorous title of "The most High and Mighty Princess our dread Sovereign Lady Elizabeth, Queen of England, France, and Ireland, Defender of the true ancient and Catholic faith, most worthy Empress from the Orkney Isles to the Pyrenean Mountains."

On leaving the Tower to be crowned, as the royal maiden stepped into the chariot waiting at the outer gate, which during her imprisonment she had little hope of passing through with her liberty, she offered up, so it is said, the following prayer as thanksgiving:—"O Lord Almighty and Everlasting God! I give Thee most hearty thanks that Thou hast been so merciful unto me as to spare me to behold this joyful day. And I acknowledge that Thou hast dealt so wonderfully and mercifully with me, as Thou didst with Thy true and faithful servant Daniel Thy prophet, whom Thou deliveredst out of the den from the cruelty of the greedy and raging lions; even so was I overwhelmed and only by Thee delivered. To Thee, therefore, only be thanks, honour, and praise for ever. Amen."

JAMES I.

On the establishment of the Stuart dynasty, a series of coronations followed, in which several changes were made in the form of oath, tending chiefly towards emphasising the divine right of kings; and although

the service itself had been revised in an Anglican direction, traces of the Roman ritual lingered until the Revolution of 1688. For instance, when *James I.* was crowned, he was anointed in a most thorough manner, on the breast, between the shoulders, on both shoulders, the joints of both arms, and the crown of his head. After the unction, St. Edward the Confessor's ivory comb was brought out to smooth King James's hair, and he was vested in prelatic robes. His consort, Queen Anne of Denmark, went to the Abbey with her hair hanging down, and refused to receive the Holy Communion, as Dean Milman suggests, not because she was nominally a Presbyterian, but on account of her secret adherence to the Church of Rome.

CHARLES I.

At the coronation of *Charles I.* the anointing was effected in the form of a cross, and the oil was consecrated by Archbishop Laud upon the altar, where stood an ancient crucifix from the Regalia, and in the course of the ceremony the King condescended to kiss the two officiating prelates.

The date was February 2, 1626, the Feast of the Purification, and, it is said, that white being the proper colour for that day, the sovereign's robe was white, instead of the customary purple velvet—an ominous fact, white having always been considered unlucky for the kings and queens of England. It is probable, however, that there happened to be a temporary deficiency of purple velvet in the country just then, and that white satin was substituted on that account. Evil prognostications continued to mark the coronation

of this monarch. The left wing of the dove on the sceptre was found to be mysteriously broken, and a new one had to be hastily made—the first alteration of the old regalia. At the Palace, the royal barge from the city stuck fast before it was brought to at the *wrong* landing-place. And, lastly, at two o'clock in the afternoon, while the service was going on, an earthquake shook all London! Could there have been a greater combination of untoward events indicative of future disaster to the King?

CHARLES II.

At the coronation of *Charles II.* on St. George's Day, April 23, 1661, the proceedings were, briefly, as follows. At half-past seven in the morning the King entered his barge and took water from Whitehall to Westminster, whence he proceeded to the room behind the House of Lords called the Prince's Lodgings, where he was arrayed in his royal robes of crimson velvet furred with ermine. After a while, the King's heralds and pursuivants set the procession in order, and it started for the Abbey. When it had entered the Minster, a portion passed through into the choir, and thence up some stairs into two galleries on either side of the upper end of the choir. On the north side were the Aldermen of London, the Judges, and Gentlemen of the Long Robe, and the choir, some of the latter being accommodated in the gallery opposite.

The King, on his arrival at the west door, was conducted to the Faldstool, where he knelt down before entering the choir, and used some "private

ejaculations." He took the oath, which again had been somewhat altered, and Archbishop Juxon placed the crown upon the King's head; but being old and infirm, the Primate had to retire into St. Edward the Confessor's Chapel before the celebration of the Holy Communion, and the Bishop of London took his place. The crown was a new one, a rich imperial golden diadem, embellished with precious stones, resembling as much as possible the Confessor's, destroyed during the Civil Wars.

The banquet in Westminster Hall was magnificent, but, as usual, much confusion prevailed, and at the lower end the difficulty of properly serving so great an assemblage of guests proved insuperable, and Samuel Pepys seems to have been glad enough to get hold of four rabbits and a pullet with some bread for his party, and to consume them in picnic fashion at a stall. The wine, Pepys significantly does not refer to; but he remarks that for two days the weather had been fine, and that directly all was over it fell a-raining and thundering and lightening, which the superstitious thought was a sign of God's blessing upon the proceedings.

The Tuscan resident Minister, writing to the Grand Duke's secretary on May 6, 1661, in reference to this coronation, says: "All the Ambassadors and public Ministers having had fireworks and other rejoicings in front of their houses on the evening following the coronation of the King, I was obliged to go to some little expense on this account, and I have inserted the amount in my account of postal expenses, hoping it will meet with the approval of His Serene Highness."

CHAPTER III

WITHIN THE SANCTUARY

CHAPTER III

WITHIN THE SANCTUARY

"Is not God's oath upon your head?"—KEBLE.

SOME NOTABLE CORONATIONS IN WESTMINSTER ABBEY (*continued*).

IN the year 1685, *James II.* was crowned King of Great Britain on St. George's Day, the ceremony being performed with full splendour. Archbishop Sancroft had been ordered to curtail the ritual, the given reason being "shortness of time"; but the real motive was a desire to avoid wounding the King's conscience as a zealous Catholic. So the Holy Communion service was not read, their Majesties partaking of the sacred elements previously, according to the Roman Catholic form, and there was no presentation of a copy of the English Bible.

The oil, which, with customary lavishness, was applied to various parts of the King's person, had been specially prepared by the Court apothecary, and solemnly consecrated the same morning by the Dean of Westminster, and was so rich and fragrant, and so much appreciated by the King and Queen, that its preparer received as reward the right royal fee of £200.

As regards richness of dress, this coronation probably excelled any that had gone before, and James II., in robes of crimson velvet furred with ermine and bordered

with gold lace, with his cap of state of crimson velvet and ermine, presented a magnificent spectacle as he walked in the procession under a canopy of gold.

Mary of Modena, the King's consort, when a widow and in exile, used to descant upon the glory of the regalia prepared for her, and tell the nuns of Chaillot that "no coronation of any preceding King of England had been so well conducted." The Queen's dress was of purple velvet furred with ermine, and looped with ropes and tassels of pearls; her kirtle of rich white and silver brocade was adorned with pearls and jewels, with a stomacher elaborately set with precious stones.

WILLIAM III. AND MARY II.

William and Mary, as joint-sovereigns, were crowned simultaneously on April 11, 1689, as King and Queen of England, France, and Ireland. For the first time in history, the rite was sanctioned by Act of Parliament (1st William and Mary, c. 14), which provided for the declaration against transubstantiation being made in the Abbey, and, as a member of the Commons observed, thenceforth the English would date their liberty and their laws, not from Edward the Confessor, but from William and Mary. Politically, therefore, it was a notable coronation, for it marked a point in history when, as Dean Stanley remarks, the coronation oath "was altered into conformity with actual usages of the kingdom to maintain the Protestant reformed religion as established by law."

A coronation of joint-sovereigns had never before been seen, and as the royal couple passed up the nave side by side, safeguarded by the sword of state, the

disparity in height between the short King and the Queen produced a rather ludicrous effect.

A gallery erected behind the altar above the Confessor's shrine was provided for members of the House of Commons—an innovation. Sancroft, the Primate of all England, declined to officiate, as he considered the two sovereigns had no right to the throne, which they claimed by Parliamentary Act, and not by right divine or hereditary descent. Thomas Lamplugh, Archbishop of York, who walked in the procession in front of Prince George of Denmark, was the only Primate present, and assisted Compton, the Bishop of London, to perform the ceremony, Compton crowning the King, Lamplugh the Queen.

In the original service-book William and Mary, at the point where the officiating prelate lays the crown upon the altar and recites the prayer commencing, "O God, the crown of the faithful," there is this curious note on the margin, "Here the King and Queen must be put in mind to bow their heads," possibly a necessary reminder to Lutheran King William.

Amongst the presentations was a copy of the Bible—a ceremony unobserved since Edward the Sixth's coronation; and, finally, the joint-rulers, having been invested with all the insignia of royalty, received the solemn benediction, "The Lord bless you and keep you," &c., listening with deep reverence, the bishops and peers round about adding loud and hearty "Amens."

Stately this coronation was, but admittedly cold. In the opinion of the Jacobites the day itself was unlucky, being neither a Sunday nor a festival (the first coronation that had not been held on either the one or the

other), and foreign guards kept order outside the Abbey; and, finally, the King's purse, from which he should have made his offering of twenty guineas, had been stolen before the ceremony!

GEORGE III.

Great national enthusiasm marked the coronation on September 22, 1761, of *George III.* and *Queen Charlotte*, to whom he had been united by Archbishop Secker but a fortnight before. The handsome young King of twenty-two looked every inch a monarch, and bore himself with great dignity and grace. But his consort, then in her eighteenth year, scarcely deserved the eulogy of Dr. Tucker, Dean of Gloucester, who publicly wrote of her before the coronation as "a young blooming bride queen," whereas, according to Hume, she was "short, thin, and pale, but sensible, cheerful, and good-tempered."

The accession occurred on the anniversary of the battle of Agincourt, which was considered a good omen, but was counteracted at the coronation by the great diamond falling from the circlet when the crowned king began to move about—a presage, it was afterwards said, of the separation of the American colonies, the greatest jewel of the empire, from the mother country. Thomas Secker, who had baptized and confirmed the King in his youth, crowned him.

In the original copy of the service, revised by Archbishop Secker for this coronation, are some interesting alterations. In the Litany petition for the royal family, the words, "Queen Caroline, the royal issue, and the rest of the royal family," are substituted for

"Charlotte, her Royal Highness the Princess Dowager of Wales, and all the royal family." In the Benediction was a new clause: "The Lord give you a fruitful country and healthful seasons, and a quiet empire, a faithful senate, and upright counsellors and magistrates; a loyal nobility and a dutiful gentry; pious and learned and useful clergy; an honest, industrious, and obedient commonalty. Amen." At the Queen's consecration, in the opening prayer, "Defend her now and ever with Thy mighty hand, and with Thy favour protect her as with a shield. Enable her to overcome and triumph over all her enemies, ghostly and bodily," were erased, and simply the words, "Defend her now and evermore from all dangers" substituted; and the petition continues, "Make her a great example of virtue and piety in the present age, and grant her a numerous royal issue!"

A remarkable incident at this coronation was the presence incognito, both in the Abbey and in Westminster Hall, of Prince Charles Edward, the young Pretender; but Hume, in the *Gentleman's Magazine* of 1773, says that curiosity more than a feeling of rivalry or envy prompted his attendance.

GEORGE IV.

Of all modern crownings, that of *George IV.* was the most splendid and costly. Every detail had long before been carefully studied, every authority consulted, and days and nights passed by the would-be sovereign in discussing questions of dress, colours, effect, &c.; and it was even rehearsed in both Minster and Hall a week before the event.

In the form of service once more the oath was altered, this time to meet the circumstance of the Union with the Church of Ireland. The declaration was omitted, it having been previously signed by the King before both Houses of Parliament. The anthem, "The King shall rejoice in Thy strength," was omitted; the Litany was read, as were also the responses; and to shorten the ritual, some prayers were left out. The "Gloria in Excelsis" in the Communion Service was read, the "Te Deum" was sung (Boyce in A full); and—a marked feature—throughout the Form and Order (compiled from the copy used by Archbishop Secker at the previous coronation) all reference to the Queen, even in the prayers, was struck out. Manners-Sutton, Archbishop of Canterbury, officiated, and crowned His Majesty. The day, July 19th, was hot, and the weight of his royal robes excessively trying, but King George IV. endured the fatigue of the exciting religious pageant surprisingly well.

At five o'clock His Majesty entered Westminster Hall, where, for the last time, the Coronation banquet was given, and on a scale of prodigal splendour. The first course, served on twenty-four golden dishes, was brought in by as many gentlemen-pensioners. The feast proceeded and the Champion on horseback proclaimed the usual challenge, which nobody accepted, and received as his fee the golden cup out of which the King drank to him. The guests duly pledged their sovereign with cheers, "Three times three!" and the singing of the National Anthem. Just before eight o'clock the King arose, and, bowing thrice to

the great concourse below him, drank the health of all present and retired. After his departure an indiscriminate rush was made for what was left of the feast, and in a few moments, so it was reported, hardly anything remained either edible or potable.

VICTORIA.

And now, let us briefly recall the last and the most interesting ceremony of the kind that the grey Abbey has witnessed.

Of all coronations since William the Conqueror took the oath to "protect the Church, prohibit oppression, and execute judgment in mercy," that of Queen Victoria was undoubtedly the most significant, ushering in as it did a new era of the nation's history. Her youth was necessarily a feature, although two sovereigns in the past had been crowned while even younger, but the contrast between her character and disposition and that of her immediate predecessors, and the knowledge that she had been assiduously trained by her mother for the great position she was destined to fill, had roused the highest hopes and expectations.

On June 28th, the coronation-day, at a very early hour everybody was astir in London, and, to quote Mr. Barney Maguire in the *Ingoldsby Legends*:—

> "'Twas there you'd see the new Polishemen
> Making a scrimmage at half after four."

At seven o'clock, the House of Commons was opened, and by eight o'clock a large number of members had arrived, some in court-dress, many in military attire,

the majority in the uniform of the yeomanry cavalry. Great excitement was occasioned by the appearance of Mr. Walter Campbell in a magnificent Highland costume, and Mr. Pease, the Quaker, was cheered on account of his neat court-dress, cut as much as possible in accordance with the prevailing fashion among the "Friends."

Seats in the Abbey were balloted for by the members of the Commons, and the lucky recipients of tickets, together with the Speaker, proceeded thither at ten o'clock, and occupied one of the galleries erected over the altar, whence they had a magnificent view of everything; and for the first time joined in the homage, giving loud and hearty cheers after the Peers. In fact, the unrestrained applause heard from time to time within the sacred building usually so profoundly still, was one of the characteristics of this memorable day. As each distinguished or popular person walked up the nave, he was thus greeted; and when the royal procession slowly advanced towards the altar, and Victoria came in sight, the great audience simultaneously rose, and a mighty shout rang through the Abbey.

Archbishop Howley officiated, and the service was abridged, but no instructions had been given for the curtailment of the sermon, to which the Queen listened with great attention. The stately service proceeded through all its varied stages, the crown was placed upon the fair young head amidst plaudits that set all ceremony and etiquette at nought, and, finally, the Hallelujah Chorus having been majestically rendered by the choir and orchestra (numbering four hundred

in all), the Archbishop pronounced the benediction, and the new-crowned Queen returned to Buckingham Palace about five o'clock amidst the greatest enthusiasm. The cavalcade was a revival in modern form of the old custom of a procession from the Palace of Westminster, and immensely interested the public, the chief attraction—next to the sovereign and the Royal Family—being the ambassadors, whose carriages, especially that of Marshal Soult, Ambassador Extraordinary for France, were superb. The Duchess of Kent and the Duke of Sussex were almost mobbed by the enthusiastic crowd that many times tried to force their arms into the carriage to shake hands with them. Just past St. James's Palace, *en route* to the Abbey, one of the traces of the Queen's state coach broke, causing a brief pause, which gave the spectators an opportunity of having a good look at their sovereign, and enabled her to exchange greetings with Queen Adelaide, who watched the procession from a covered balcony at Marlborough House.

The joyful but trying day for the Queen concluded with a grand dinner at the Palace, when a hundred guests were entertained, and at Apsley House the event was celebrated by a grand ball of two thousand dancers. Throughout London there was revelry, and all the theatres were thrown open to the public free, by Her Majesty's desire.

"The last coronation," says Dean Stanley, writing some years ago, "doubtless still lives in the recollection of all who witnessed it. . . . There must have been many who felt a hope that the loyalty which had waxed cold in the preceding reigns would once more

revive in a more serious form than it had, perhaps, ever worn before. Other solemnities they may have seen more beautiful, or more strange, or more touching, but none at once so gorgeous and so impressive, in recollections, in actual sight, and promise of what was to be."

CHAPTER IV

THE BOY KING

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THE BOY KING

"Whom the gods love die young."—Byron, from Plautus.

Narrative of the Crowning of the last King Edward.

In view of his own death, and in order that the succession should be assured, Henry VIII. had so arranged for the coronation of his son that preparations for it were being made when His Majesty expired at Windsor on January 27, 1547, and Edward, at the age of ten, was crowned King of England barely a month later. The following quaint extract from the original MS. in the Harleian Library gives one an idea of the official arrangements for the ceremonial, and of the change in the ritual wrought by the Reformation:—

"Sunday, the 14th February, at the Tower.

"This day the Lord Protector (Somerset) and others, his co-executors, whose names are hereunto subscribed, upon mature and deep deliberation had amongst them, did finally resolve: That forasmuch as divers of the old observances and ceremonies heretofore used at the coronation of the Kings of this realm, were by them thought meet, for the tedious length of the same which should weary and be hurtsome peradventure to the King's Majesty, being yet of tender age, fully to endure and bide out. And also

that many points of the same were such as by the laws of the realm at the present were not allowable, the King's Majesty's coronation should be done and celebrated upon Shrove Sunday next ensuing in the Cathedral Church at Westminster, after the form and order ensuing.

"First, the Archbishop of Canterbury shall show the King to the people at the four parts of a great pulpit or stage to be made for the King, and shall say in this wise:—

"'Sirs, here I present King Edward, rightful and undoubted inheritor by the laws of God and man to the crown and royal dignity of the realm; whereupon ye shall understand that this day is prefixed and appointed by all the peers of the realm for his consecration, enunction, and coronation. Will you serve at the time and give your good-will and assent to the same consecration, enunction, and coronation?'

"After the King has offered as a first oblation a pall and a pound of gold, he shall fall grovelling before the altar, and over him the Archbishop shall say this collect, commencing 'Deus Humilium.'

"The King's Oath is to be: 'The things which I have before promised I shall observe and keep, so God help me and this Holy Evangelist by me bodily touched upon this Holy Altar.' That done, the King shall fall again grovelling before the High Altar. Whiles he is in the anointing, Sir Anthony Denny and Sir W^m. Harbert must hold a pall over him, and after making another cross on his head with holy cream, the Archbishop of Canterbury shall put on the

King a Tabert of Tarteron, white, shaped in manner of a Dalmatick."

This programme was scrupulously carried out, and "in pursuance of the above resolution, our Sovereign Lord King Edward VI. was crowned upon Shrove Sunday, the 20th day of February 1547, at the Monastery of Westminster."

The King went in state through the city from his palace at the Tower to his palace at Westminster, whence into the choir at the Abbey blue cloth was laid down. At nine o'clock in the morning the procession started, the Abbey choristers in copes, with crosses borne before and after them, leading the way, followed by the choristers of the chapels-royal in surplices and scarlet copes. Then came Cranmer, the Archbishop of Canterbury, the King's godfather, who conducted His Majesty to a splendid chair of state mounted upon a lofty stage ascended by seven steps, and there presented him to the people, two noblemen lifting him up in the chair and placing him at each side of the stage, north, south, east, and west, for the purpose.

A gallery of unusual height, reached by twenty-two steps, and covered with carpet and cloth of gold, had been erected in the choir. The altar, at all times a splendid object, was still more enriched by a jewelled valance, and the adjacent tombs were concealed by curtains of gold arras.

The presentation was followed by the unction and crowning. At the altar King Edward, lying prostrate, was anointed on his breast, the soles of his feet, his elbows, his wrists, and the crown of his head, while

"virtuous prayers" were said by the Archbishop, accompanied by the choir. After a while, the King being still prostrate, a canopy of golden tinsel was held over his head by Sir Anthony Denny and Sir W. Harbert, and a further anointing upon the King's back was performed by the kneeling Archbishop. Then, after a pause, the Archbishop rose and stood up, the canopy was removed, and the Lord Protector Somerset held the crown in his hands for a certain space of time, and immediately afterwards a *Te Deum* was sung, and trumpets sounded in the battlements (clerestory?) of the church. The crown was then placed upon Edward VI.'s head by the Archbishop and the Lord Protector, and after that two other crowns in succession, the crown of England remaining on his head, the other two being removed and reverently placed upon the holy table. The Lord Chancellor then knelt down and delivered to the King the sword of government, two other swords being likewise offered by other noblemen; the Marquess of Dorset (Lord High Constable of England), also kneeling, presented the sceptre; the Duke of Suffolk presented the "ball of gold"; the Earl of Arundel, the golden rod; the Earl of Rutland, the spurs; after which the Earl of Shrewsbury put on the King's right hand a gauntlet, holding up the royal hand as he did so.

The story runs that when the three swords were presented to him, the boy-king remarked that there was yet a sword wanting, and called for the Bible, which was straightway brought to him, when he is said to have uttered the following words of precocious wisdom: "That is the sword of the Spirit, and ought

in all right to govern us, who use these for the people's safety by God's appointment. Without that sword we are nothing, we can do nothing. From that we are what we are this day. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of Divine strength."

The King was carried up to the high stage, where, surrounded by his nobles, he sat crowned while the Mass was sung by the Archbishop, His Majesty's second oblation on the altar being a pound of gold, a loaf of bread, and a chalice of wine. When the time arrived, the peers knelt down in turn, and, kissing the King's right cheek and right foot (the latter a ceremony introduced for the first and last time at coronations), did their homage.

The sensation of this coronation was an address (not a sermon) delivered by Archbishop Cranmer, who boldly insisted on the supremacy of the royal authority over the Bishops of Rome as well as over the Bishops of Canterbury. "The promises your Highness hath made here," he said, "to forsake the devil and all his works, *are not to be taken in the Bishop of Rome's sense*, when you commit anything distasteful to that See, to hit your Majesty in the teeth, as Pope Paul the Third, late Bishop of Rome, sent to your royal father, saying, 'Didst thou not promise, at our permission of thy coronation, to forsake the devil and all his works, and dost thou run to heresy? For the breach of this thy promise, knowest thou not that it is in our power to dispose of thy sword and sceptre to whom we please?'

"We, your Majesty's clergy, do humbly conceive that this promise reacheth not at your Highness's sword, spiritual or temporal, or in the least at your Highness's swaying the sceptre of this your dominion, as you and your predecessors have had them from God. Neither could your ancestors lawfully resign up their crowns to the Bishop of Rome, or his legates, according to their ancient oaths then taken at that ceremony. The Bishops of Canterbury, for the most part, have crowned them kings of this land, yet it was not in their power to receive or reject them, neither did it give them authority to prescribe them conditions to take or leave their crowns, although the Bishop of Rome would encroach upon your predecessors by their act and oil, that in the end they might possess those bishops with an interest to dispose of their crowns at their pleasure. *But the wiser sort will look to their claws and clip them.*"

CHAPTER V

MOST GRACIOUS QUEENS

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"To be crowned Royal Queen."—SHAKESPEARE.

THE CORONATIONS OF QUEEN-CONSORTS.

IN the early Anglo-Saxon days Queen-Consorts were only crowned on sufferance, as there existed a law which pronounced it illegal for a Queen of England to wear a crown of state, and no authorised form existed for the ceremony. In the eighth century the rite ceased for a hundred years, and was then renewed in the person of Judith, the beautiful girl-wife of King Ethelwulf. From the Norman advent until 1830, "orders" for a queen's coronation were generally annexed to those for a king's, and the *Liber Regalis* contains a clause referring to such an eventuality; but it is singular that during that period (nearly nine centuries) only twelve queen-consorts have been invested at Westminster with the emblem of regality at the same time as their lords and masters.

In all countries a queen-consort has been regarded as a personage of eminent dignity, and although she is technically the King's subject and not his equal, she enjoys many prerogatives, and exemptions from ordinary laws. She has ceremonial officers distinct

from those of the King, and her attorney and solicitor-general have an equal right with the King's counsellors to a place within the bar of His Majesty's courts. A peculiar sanctity surrounds the person of a queen-consort, and to compass her death is high treason. But her coronation is really dependent upon the King's will, and is allowed her by the King personally, for the honour and glory of his own regal position, and in some instances he, and not the prelate, has placed the crown on her head.

Certain rents from the crown lands used to be reserved for the queen-consort's exclusive use, and were often appropriated for some definite purpose, such as buying oil for her lamps, wool for her use, or articles of attire, the latter being a serious item, as a single gown in Henry II.'s time usually cost some £80.

A very curious perquisite of queen-consorts was at one time the *tail-end* of any whale—a royal fish—cast upon the shore, the King taking the *head;* the reason assigned for this singular apportionment being that the queen's wardrobe might be furnished with whalebone!

In Saxon times, a beautiful prayer preceded by a supplication that the queen-consort might possess "the simplicity and meekness of the dove" was said as the diadem was being placed on her head. The formula ran thus: "May the Lord crown thee with glory and honour, and place upon thy head a crown of spiritual precious stones, that whatever may be typified by the brightness of gold, or the changeful splendour of gems, may ever shine forth in thy life and conduct, which

may He grant, to whom be honour and glory, world without end." The blessing that followed was very eloquent: "Bless, O Lord, this Thine handmaiden, Thou who ruled the kingdom of kings through all generations. Accept the offerings of her hands, and may she be replenished with the blessings of the fruits of the earth, of the heavens, of the dews of the depths, from the heights of the ancient mountains, and from the eternal hills. May the blessing of Him who dwelt in the bush come upon her head. Grant to her showers from heaven, the fatness of the earth, and abundance of corn and wine."

The original office-book for the coronation of James I. contains the order for the coronation of his consort, Anne of Denmark, and, with some alterations, this order has since been observed. It says, "The Queen must be supported by two Bishops from the west door of the Church of Westminster.

"The Queen must be anointed, &c., after the homage done by the Lords and the King's coronation finished.

"The Queen follows the King down to the altar, going before the Lords, leaving her crown, sceptre, and rod, two Bishops sustaining her, and for her there shall be made on the left side of the altar a faldstool.

"She shall sit while the King be required for the keeping of the customs, &c., and that done, while 'Veni Creator' is in singing, and all the while the King is anointing.

"Then shall be said by the Bishop at the entrance of the west door of Westminster Church this prayer:

'O Almighty and everlasting God, the fountain and well-spring of all goodness,' &c.

"Another blessing of the Queen before the nobles to be said at the altar before she be anointed: 'God, which only hast immortality,' &c.

"Here the holy oil shall be poured upon the crown of her head in the manner of a cross.

"The Queen to be anointed two times. First in the fore part of her head, the Bishop saying these words, 'In the name of the Father, the Son, and the Holy Ghost, let the anointing of this oil increase thy honour, and establish thee for ever and ever.'

Secondly, on her breast, saying the same words.

"After the anointing this prayer is to be said: 'O Almighty and everlasting God, we beseech Thee of Thy goodness,' &c. Here the ring must be given her, and put on the forefinger of her right hand, the Bishop saying, 'Because this ring, the seal of a sincere faith,' &c.

"Then the blessing of the crown, 'O God, the Crown of the Faithful,' &c.

"Then the crown is set upon her head, the Bishop saying, 'Because the crown of glory and the honour,' &c.

"Then the Archbishop putteth the sceptre in her right hand and a rod of gold in her left hand, saying, 'O God, the fountain of all good things and the giver of all perfection,' &c.

"Then comes the Benediction and termination of the Queen-Consort's coronation."

The old MS. in the British Museum describes how Queens of England formerly went from the Tower to

be crowned at Westminster in litters of cloth and gold; "their hair dishevelled about their shoulders, with a circlet of gold on their heads richly set with precious stones. Their kirtles of cloth and tissue, and mantles of the same furred with ermine, and two palfreys clad in white damask, head and all over, down to the ground, or with some other rich covering suitable in colour to the litter, and they bear the same." Over the Queen was carried a canopy of cloth of gold or tissue, with gilt poles, and sometimes silver bells at the end, borne by sixteen knights, four and four by turns. A palfrey of state with a side-saddle, trapped with cloth of tissue, was led after her, followed by four chariots of different colours, between each of which rode six ladies attired in crimson velvet, and last of all the ladies' women-attendants clad in their mistresses' liveries.

CHAPTER VI

PAGEANTS OF ROYAL STATE

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"In London streets that Coronation Day."—SHAKESPEARE.

SOME CORONATION PROCESSIONS IN THE PAST.

IN this bustling anti-mediæval age, when London has become a vast metropolis, in whose western centre, miles away from the eastern borders of the City, is situated the sovereign's residence, we forget that formerly our rulers occasionally lived in the palace safely hidden away within the Tower walls, and that from the time of Richard II. to that of Charles II., who revived the custom thenceforth abandoned, a procession from the Norman stronghold through the City to Westminster was the great feature of the coronation ceremonials. For centuries the Tower was used as an abode of royalty. Henry III. improved it into a palace; the first three Edwards lived there, as did Richard II. during his minority; and while the Wat Tyler rebellion was raging, the entire court, to the number of six hundred, took refuge in its precincts. For Henry VI. the Tower was in turn a palace and a prison, whence he never emerged alive. Edward IV. especially favoured it as an abode, holding much of his revelry there. The child-king, Edward V., found in the Tower a residence, and beneath one of its gloomy staircases a victim's grave.

In addition to the Keep, wherein were the principal apartments, there existed complete palace buildings just east of the Wakefield Tower, comprising a great hall in which Anne Boleyn was tried for her life; but the greater part of these were pulled down during the Commonwealth, and the remainder disappeared long ago, the sites being now occupied by prosaic brick warehouses.

On the day preceding his coronation, Richard II. left the Tower, the central personality in a splendid procession. Clad in white, he was mounted on a noble horse, and surrounded by a multitude of followers—officers of state, knights and esquires, magnificently apparelled. The streets were gravelled for the occasion, and for once were perfectly clean. Banners, rich stuffs of silk and velvet arras, Eastern tissues and gay ribbons, streamed from the windows of every house, and music broke forth joyously from many a street corner as the King passed by, but the feature of the spectacle was one of those curious devices in which our forefathers seem to have taken such childish delight. At the upper end of Cheapside a kind of fortress had been erected with four towers, from two of which spouted wine. In each tower was a lovely young girl in white, who contrived, as the King passed, to blow on his face gold-leaf, and to throw in front of him and his horse imitation golden coins. They then presented to the King and his courtiers goblets of wine filled from the spouts, and from the top of the castle an angel in gold attire bent down as the sovereign entered, and offered a crown, which he accepted.

In 1399 Henry IV. rode from the Tower to West-

minster bare-headed and dressed in cloth of gold. Shakespeare says:

"Mounted upon a hot and fiery steed,
Which his aspiring rider seemed to know,
With slow but stately pace, kept on his course;
While all tongues cried, 'God save thee, Bolingbroke!'"

The Prince of Wales, six dukes, six earls, eighteen barons, and eight or nine hundred mounted knights accompanied the King. A prodigious number of gentlemen, with their servants, swelled the escort, and the whole cavalcade amounted to six thousand equestrians.

When Henry VII. went from the Tower to his palace at Westminster, he was arrayed in a doublet of green and white satin embroidered with gold, open at the sides, and powdered with ermine, His horse was richly trapped with cloth of gold, and a spare charger was led by the hand, trapped with a covering bearing the royal arms, and saddled in golden cloth of estate, while following close upon the sovereign were seven henchmen in doublets of crimson satin and gowns of white cloth of gold, mounted on coursers saddled with crimson velvet.

The King rode beneath a cloth of gold canopy, whose four gilt staves were borne by knights, who from time to time were changed. The King's sword was carried directly in front of him by the Earl of Derby, on whose right hand was the Earl of Oxford, Grand Chamberlain of England, with the sword of state, and on his left was the Duke of Norfolk, Earl Marshal of England, with his staff. Then came the Lord Mayor of London, bearing a mace, the chief

herald of the King's army, sundry dukes, the heralds and minstrels, the newly created Knights of the Bath, and, lastly, as the old chronicler expresses it, "all noble men."

Henry VIII., after his marriage with Katherine of Arragon at Greenwich, removed with his court to the Tower, and on the 24th of June 1509 proceeded to Westminster in great state through the City streets. Wherever he passed, we are told, the houses were hung with tapestry and cloth of arras, and those on the greater part of the south side of the Chepe with cloth of gold! The thoroughfares were railed in and barricaded, and through them rode representatives of all the trades in their order of rank, beginning with the meanest and humblest, and so ascending to the noblest of handicrafts. Chief of all, rode the Lord Mayor with the aldermen, while the goldsmiths' stand at the end of Old Change was full of virgins in white, waving "branches" made of "white wax." His Grace, as the King was termed, wore a robe of crimson velvet, with diamonds, rubies, emeralds, great pearls, and other rich stones; a great baldric of large rubies was about his neck, and the trappings of his horse were of gold damask deeply edged with ermine. The Queen sat in a richly adorned litter borne by two white palfreys trapped in white cloth of gold. She was apparelled in white embroidered satin, and wore her beautiful long hair hanging down her back, while on her head was a coronal set with many orient jewels.

Edward VI., the boy-king, like his father, passed through the City from the Tower palace to Westminster just before his consecration, and with equal pomp

and magnificence of surroundings; but to please and divert the youthful sovereign, who was anything but physically fit for the coming ordeal, symbolical pageants were devised. At the Conduit in Cornhill there was a grand pageant, and two richly apparelled children delivered speeches, after which was sung the following:

"King Edward, King Edward,
God save King Edward,
God save King Edward,
King Edward the Sixth!
To have the Sword,
His subjects to defend,
His enemies to put downe,
According to right in every Towne;
And long to continue
In Grace and Vertue,
Unto God's Pleasure
His Commons to rejoice!
Whom we ought to honour, to love, and to dread
As our most noble King
And Sovereign Lord,
Next under God, of England and Ireland the Supreme Head,
Whom God hath chosen
By His mercy so good.
Good Lord! in Heaven to thee we sing,
Grant our noble King to reigne and springe,
From Age to Age
Like Solomon the Sage,
Whom God preserve in Peace and Warre,
And safely keep him from all Danger."

In Cheapside, the story of Valentine and Orson was enacted, and the royal procession, as it advanced, came to certain allegorical personages, appropriately attired, such as "Wisdom" and the "Seven liberal Sciences," who delivered, for the King's edification,

verbose and instructive harangues. At St. Paul's the royal lad's attention was particularly arrested by the performance of an acrobat, who, having made fast a rope to the battlements of the cathedral and to an anchor at the gate of the Dean's house, descended upon it, to the no small gratification of all beholders.

Queen Mary's procession from the Tower was both "very splendid and glorious," says Strype. She was drawn in a sumptuous litter, and followed by the Princess Elizabeth and Anne of Cleves in a chariot, by the Duchess of Norfolk, the Marchionesses of Exeter and Winchester, the Countess of Arundel, and a magnificent train of ladies in chariots or on horseback. In Fenchurch Street there was a pageant, at the corner of Gracechurch Street another, and in the same thoroughfare a triumphal arch, whereon stood the figure of an angel clad in green holding a trumpet, and by some simple mechanical contrivance, when the living trumpeter (concealed in the arch) sounded his trump, the angel put his clarion to his mouth as though he had blown a blast, to the great "marvelling of many ignorant persons."

The Conduits in Cornhill and Cheapside ran with wine for all comers. We read that the standard in Cheapside "was newly painted, and the City waits played at the top of it," and the cross in Cheapside was "new-washed and burnished."

At St. Paul's, the Queen had to endure a speech from the City Recorder, but, by way of compensation, the Chamberlain presented her with a purse of cloth of gold containing 1000 marks of gold. At the school in St. Paul's Churchyard, one of the scholars

sat "under a grape-vine," and delivered an oration in Latin and English; and at the Cathedral, she, like her brother, was entertained by one Peter, a Dutchman, who stood, not on the battlements, but the weather-cock, 500 feet aloft, holding in his hand a flag fifteen feet long, and after standing some time on one leg, knelt down, to the amazement of the spectators.

Perhaps the most imposing procession to the western end of London ever witnessed in ancient or modern times was that of Queen Elizabeth from the Tower. About two o'clock in the afternoon, January 13, 1588, the Queen, splendidly attired, left the old fortress in a chariot covered with crimson velvet, surrounded by all the nobility of the land, with whose Tudor dress we have become so familiarised in Sir Henry Irving's unrivalled revivals of Shakespeare's plays at the Lyceum. In fact, the procession throughout was like one long drama, the City being turned into a series of stages whereon at different points pageants were enacted, children for the most part reciting the accompanying speeches or verses. They began almost as soon as the Tower had been quitted, in Fenchurch Street, where the Queen as she passed "All Hallows Staining" must have recalled the fact that it was there, when released from the Tower by Mary, that she returned thanks. Whether she also recollected that in the old tavern, the "Queen's Head," close by, she (so tradition avers) dined heartily off boiled pork and pease-pudding, historians know not. Here a boy in costly dress, on behalf of the City, welcomed the sovereign, who

ordered her chariot to stop while she listened to the oration, the first verse of which ran as follows :—

> "O peerless Sovereign queen, behold what this thy towne
> Hath thee presented with at thy first entrance here ;
> Behold with how rich hope she leadeth thee to thy crown,
> Behold with what two gifts she comforteth thy cheer."

Close to the "Eagle Tavern" in Gracechurch Street was a triumphal arch, and not many hundred yards from Fenchurch Street was another stage containing a kind of puppet-show representing the Queen's ancestors. There was Elizabeth of York appropriately surrounded by white roses, or what looked like them. Henry VII., encircled in red roses, was by her side, their hands mutually clasped, while a wedding-ring, symbol of the union of the two rival houses of Lancaster and York, hung conspicuously above them. A stem shot up from the flowers to an upper platform where stood Henry VIII. and Anne Boleyn, also emerging from red and white roses. From this royal couple a branch sprung to a third stage, where, in great state, sat Queen Elizabeth herself. A child had been appointed to repeat some verses and explain the effigies, but the people in their delight made so much noise that the Queen had to pass without hearing a word.

In Cheapside there was a scriptural pageant representing the eight beatitudes, personified by beautiful children. At this and all the other stations where the Queen had to stop and look at or listen to what had been prepared for her benefit, she was ready with some appropriate speech or gesture ; in fact, she played

her part admirably, and when the allegory of Time and Truth was put before her, she inquired who the "old man was who sat with his scythe and hour-glass." When told that he represented Time, "Time," she repeated, "and Time has brought me here."

At Temple Bar, Gog and Magog, and a chorus of children bade the Queen farewell.

The royal progress of Charles II. from the Tower to Westminster is thus described by an eye-witness, Amerigo Salvetti, Resident Tuscan Minister at the English Court, and has, by the kindness of Signora Danyell Tassinari of Florence, been copied and translated from the archives of that city:—

"On Monday, His Majesty, accompanied by all the nobility, rode from the Tower of London to the Palace, with so much pomp, magnificence, and richness that it is almost impossible to describe it all. So exquisite were all the costumes, and the coverings of the horses, so richly embroidered in gold and silver, pearls and diamonds, that the eye could scarcely distinguish which among them was the most splendidly adorned. I will try, however, to describe exactly the order of the cavalcade.

"First came the Guard of the Duke of York's Cavalry, then the Messengers of the King's Chamber, then the Squires of the Knights of the Bath; after these the Squires of the King's Chamber; and after these the Clerks of Chancery, of the Great Seal, of the Council, and of Parliament. Then came the King's Chaplains, the King's Lawyers and Sergeants; after these the Secretaries of the Languages or Tongues; and the Carvers . . . and Cup-bearers

of the King had their place. Then came the Chamberlain of the Treasury; then rode the Barons of the Treasury, and the Judges according to their rank; then the two Premier Judges of the Kingdom, and after them the Master of the Rolls.

"Six Trumpeters.

"Now came the Gentlemen of the Ante-chamber, the Knights of the Bath, and the Knight-Marshal.

"Six more Trumpeters and Sergeants-at-Arms.

"Then Viscounts, sons of Dukes, and eldest sons of Marquises.

"Four Heralds and Six Trumpeters.

"Now came Earls, the Earl Marshal, the King's Chamberlain, and the eldest sons of Dukes, and after them the three Kings of Arms, who are called here Clarenceux, Norroy, and Garter; after these came the chief Lord of the Treasury, the Lord Chancellor, and the King's High Chamberlain; then the Lord Mayor, and after him the Duke of York alone. Then came the Grand Constable of England, the Lord Chamberlain of England, and the Duke of Richmond carrying the King's sword. Now came His Majesty surrounded by squires, pages, and grooms, gentlemen, and pensioners on foot. After the King rode General Monk as the King's Master of the Horse, then the Vice-Chamberlain, the Captain of the Pensioners, the Captain of the Guard, the King's Guard, and lastly the General's Guard."

A striking contrast to Queen Elizabeth's progress, was that of Queen Anne from Westminster Hall to the Abbey. Though only thirty-eight years of age, she so suffered from corpulence and gout as to periodi-

cally lose the use of her feet, and in the coronation procession she had to be carried in a low arm-chair. Before her and her group of attendants, preceded by the Archbishop of Canterbury, walked her Consort, Prince George of Denmark. The route was through New Palace Yard, King Street, the Broad Sanctuary, to the west door of the Abbey. Blue cloth, two breadths wide, instead of the customary "rayed" or striped material, had been laid down upon planks the whole of the way. The long train of the Queen's robe was passed over the back of her chair, and in this somewhat undignified fashion she was borne by the Duchess of Somerset, assisted by her daughter, Lady Elizabeth Seymour, and other young ladies.

With George IV., the old style of processions on foot to the Abbey ceased for ever, as did also the coronation banquets in the Hall, and William IV.'s procession was the first in which carriages were used. Accompanied by Queen Adelaide, the Sailor King left St. James's Palace under a royal salute at ten o'clock on September 8, 1831, by way of Pall Mall, Charing Cross, Parliament Street, and King Street, in the following order: A squadron of Life Guards; the Duke and Duchess of Gloucester and attendants in two carriages, each drawn by six horses and escorted by Life Guards; the Duchess of Cambridge and suite in two carriages, also drawn by six horses and escorted as above; the Duke of Sussex and the Duke and Duchess of Cumberland, similarly conveyed; the King's barge-master and the King's watermen, forty-eight in number, in scarlet livery with the royal badge. Officials followed next in ten carriages; then a squadron of

Life Guards; equerries, and aides-de-camp on horseback; yeomen of the guard; grooms and footmen; and, lastly, the great stage-coach, drawn by the famous cream-coloured horses, eight in number, conveying the King and Queen, the Master of the Horse, and the Mistress of the Robes. The procession took nearly an hour to reach the Abbey, where, as a preliminary to the ceremony, the sovereign and Queen Adelaide retired with their suite to a temporary building outside the west door, erected as a robing-room, a structure of wood and canvas, painted in the style of Henry III., the design being accurate and appropriate.

In view of the coronation of King Edward VII., it is interesting to recall in detail the memorable progress of Queen Victoria to the Abbey at the last coronation, which, as Macaulay observes, partially revived the glories of the old practice. "On that day," he says, "there was a procession in which many deficiencies might be noted, but which was seen with interest and delight by half-a-million of her subjects, and which undoubtedly gave far greater pleasure, and called forth far greater enthusiasm, than the more costly display which was witnessed by a select circle within the Abbey."

At 10 o'clock, June 28, 1838, the *cortège* began to move from the neighbourhood of Buckingham Palace, *i.e.*, from either side of the Mall, as follows: An equerry with two assistants, trumpeters, a squadron of Life Guards, sixteen state carriages containing the various foreign chargés d'affaires and ministers, followed by eleven superb equipages of the foreign ambassadors

and ministers extraordinary in the order in which they respectively reported their arrival in England, commencing with the Turkish, and ending with the Sicilian ambassadors. After them came a mounted band of the Household Brigade, and a detachment of Life Guards in front of various members of the royal family, the Duchess of Gloucester, the Duke and Duchess of Cambridge, and the Duke of Sussex, in carriages drawn by six horses. These were followed by another mounted band, the Queen's barge-master and his watermen preceding Her Majesty's carriages, each drawn by six splendid bays, greys, or blacks, with two grooms walking on either side. In these twelve carriages were various court officials, pages of honour, gentlemen ushers, bedchamber women, the keeper of the privy purse, the Vice-Chamberlain, the treasurer of the household, lords-in-waiting, the principal lady of the bedchamber, the Lord Chamberlain, the Lord Steward, the equerry of the crown stables, the Queen's gentleman rider, the deputy adjutant-general, &c., &c. Then came the royal huntsmen, yeomen prickers and foresters in green liveries; six of the Queen's horses richly trapped, each one led by two grooms; the knight-marshal on horseback with his marshalmen four abreast; the junior exons of the yeomen of the guard mounted; a hundred yeomen of the guard; the senior exon; the ensign and lieutenant of the yeomen on horseback; and, at last, the state coach drawn by eight cream-coloured horses attended by a yeoman of the guard at each wheel, and two footmen at each door, while riding on either side were gold stick-in-waiting (Viscount Combermere) and the captain of the yeomen of the

guard (the Earl of Ilchester). Within sat Queen Victoria, the Mistress of the Robes (the Duchess of Sutherland), and the Master of the Horse (the Earl of Albemarle). The procession was closed by the captain-general of the Royal Archers and a squadron of Life Guards. The route was along Constitution Hill, Piccadilly, St. James Street, Pall Mall, Charing Cross, Whitehall, and Parliament Street. In Pall Mall the multitude of members assembled at the Reform Club were wildly enthusiastic in their expression of loyalty. At Charing Cross the soldiers and police with great difficulty kept the people back; and when Marshal Soult, the ambassador extraordinary for France, passed Drummond's Bank, there arose a perfect tempest of applause, and some ugly rushes were made for his carriage. When the Duchess of Kent appeared, the crowd, but for the police, would have forced their arms into her carriage and shaken hands with her perforce.

At a little past eleven o'clock the Queen arrived at this point of the route, when the waving of handkerchiefs from every balcony and window, the loud cheers and loyal demonstration from the vast crowd greatly affected and impressed the young monarch. Not an inch of space was unoccupied in the churchyard of St. Margaret's Church, every seat had been taken by nine o'clock that morning, and it was recorded as significant that not one was to be obtained for the small sum of 2s. 6d., at which they went a-begging when George IV. was crowned.

The Queen reached the Abbey at thirty-two minutes past eleven, the massed bands played the National

Anthem, and a cannon-shot announced that Her Majesty had safely arrived at her destination. Hardly any accidents marred the success of the procession, which was conducted admirably, the line being kept by the constabulary, aided by the Foot Guards and the Royal Artillery Company, whose Colonel, the Duke of Sussex, was on duty in Parliament Street. A general opinion prevailed that the procession was the finest that had ever been seen in this or any other country, and was probably not an exaggerated view to take of that notable day's proceedings.

CHAPTER VII

AS KIND AS KINGS

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AS KIND AS KINGS

"Bid them cover the tables . . . bid him come and banquet."
—SHAKESPEARE.

SOME DETAILS OF CORONATION BANQUETS, AND THE STRANGE VIANDS FORMERLY PROVIDED.

WE are apt to think that all our ancestors were only half-civilised, like the Danes and Saxons, whose food was of the coarsest, whose notions regarding cookery were of the crudest, and who at meal-times hacked their half-raw meat with their knives and threw the bones on the floor to the dogs to polish off, drinking ale and mead until they were senseless.

But with the Norman conquest came refinement in eating and drinking, and this reform so steadily developed, that in Tudor and Stuart days the food, cooking, and table appointments had probably become as attractive as in the Victorian era. No doubt our forefathers' menus were somewhat primitive, and fish and fowl were utilised such as we, unless driven by fear of starvation, would not dream of eating; and it is this fact that makes the records of ancient coronation banquets such curious reading.

Royal banquets were then on a grand scale, and 380 oxen, 430 sheep, 450 pigs, 18 wild boars, 275 flitches of bacon, and 20,000 fowls and capons seems

a very large order indeed for King Edward I.'s coronation feast, although the guests were many and had mediæval appetites. The sheriffs of twelve different counties assisted the King's purveyors in procuring this enormous quantity of food, and it is remarkable that Surrey and Sussex—household words in the present day for poultry—supplied but a small proportion of the 20,000 fowls required, while distant Somerset and Dorset provided by far the greater quantity. On so profuse and magnificent a scale was this banquet, 2000 cooks being employed, that Parliament had subsequently to be applied to for a heavy grant to defray the expense.

Henry V.'s coronation banquet appears to have been given in Lent, as fish was almost exclusively used at all three courses. The first service included eels, pike, lampreys, trout, codlings, plaice, and crabs; the second service, sea-bream, conger, halibut, gurnard, salmon, smelts, lobsters, barbel, roach, and chub; the third service, porpoise, sturgeon, turbot, carp, tench, perch, whelks, shrimps, and prawns. Such delicacies as red and grey mullet, soles, whiting, and oysters are not mentioned, nor even the homely mackerel, herring, haddock, flounder, skate, sprat, and mussels.

Henry VI.'s great feast is described at some length in a British Museum MS. It comprised many familiar animals and birds, boars' head, venison, roast pigs, grouse, capons, partridges, plovers, quails, snipe, and larks; but interspersed were creatures greater strangers to us as food—herons, cranes, bitterns, egrets, &c. There was a certain red soup, in which white (paste?) lions were swimming; the cold roast pigs were gilded

KING HENRY VI., THE YOUNGEST CROWNED BRITISH SOVEREIGN.
From engraving by Bartolozzi.

(By special permission of His Grace the Archbishop of Canterbury.)

[*To face p.* 99.

like gingerbread, and the haunches of venison were inscribed with the words, "Te Deum Laudamus."

Of the viands, some of them very odd, served at James II.'s coronation feast, a minute description has been preserved. "Their Majesty's table," says the writer, "was furnished by Patrick Lamb, Esq., the King's master-cook, with an ambigue of ninety-nine dishes of the most excellent and choicest of all sorts of cold meats, both flesh and fish, excellently well dressed and ordered in all manner of ways, which were brought up by the gentlemen that served at their Majesty's cupboards. And in three very great chargers and fourteen large basins, dried sweetmeats, and plates of all sorts of jellies, blancmange, &c., with salads of all kinds, were likewise brought up; and all the provisions served in dishes of proper sizes, with plates and glasses to fill up every little vacancy between the dishes, which were set upon stands of several heights, and all so equally mixed, that it made an extraordinary good appearance, and was every part of it most delicious and admirable food."

This ambigue (or entertainment consisting of a medley of dishes set on together) placed before the sovereign and his consort, was a veritable salmagundi of incongruous food. The ninety-nine cold dishes, and the thirty that supplemented them as a second course, are too numerous to specify in full, but there were eight pheasants, twenty-four partridges, and eight wild ducks on the board (June 5, N.S.), and the following royal dainties: Periwinkles, cockles, Bologna sausages, hogs' tongues, stags' tongues, pettitoes, twenty-four cold puffins, trotter-pie, cabbage-pudding, spinage-tart, and

four dozen egg-pies cold. Three dozen glasses of jelly, and the same of blancmange, together with almond puff and sweetmeats, exhaust the list of confectionery; while samphire, French beans, capers, peas, and mangoes are separately mentioned as great delicacies. The notion of royalty seated at a coronation feast and gravely extracting the contents of periwinkle shells by means of the traditional pin is extremely funny.

At this banquet, in accordance with a custom of feudal origin observed at all previous coronations, a mess of grout or dillegrout was presented to the King by John Leigh, Esq., as service for his manor at Addington, Surrey; but His Majesty *did not partake of it.*

Dillegrout was a kind of gruel flavoured with dill, used medicinally to soothe pains in the stomach. Its use originally may have been as a kind of "pick-me-up," given at the commencement of the feast to counteract the enervating effect of the abstinence necessitated by the prolonged coronation ceremony.

After George IV.'s crowning, a grand banquet was served in Westminster Hall, the last held there. Its style was ponderous, after the fashion of the day—17,000 lbs. of beef, mutton, and veal; 2900 fowls, &c.; 8400 eggs, and so on. Amongst the cold dishes were 80 "daubed," or disguised geese, probably akin to galantines. Of soup, there were 160 tureens; of fish, 160 dishes; of joints, 160 dishes hot; and of sauce, only 480 boats, a somewhat inadequate quantity for so large an assembly.

As to the potables at these coronation feasts, French wines were largely used at all the earlier ones. Edward

II. ordered a thousand pipes of good Bordeaux to be delivered in London to his chief butler. Malmsey, canary, sack, burgundy, and claret, also graced the royal board of succeeding kings at their coronation feasts, hippocras (a kind of medicated wine) being always served at the end. For over six hundred years from the Conqueror's time had English royalty to wait until their banquets could be enlivened with the popping of champagne corks, and hearts made cheerful by that seductive discovery of Dom Perignan, the pious monk and cellarer of the Benedictine monastery at Hautvilliers, in the seventeenth century. But its use quickly became universal at coronations. The quantity consumed at George IV.'s installation was prodigious; and after he had left the hall, every bottle remaining was in a few moments emptied of its contents by the guests, and fresh supplies obtained, until the royal cellars were all but exhausted.

And now, in contrast with the absence of refinement, with the wasteful extravagance and confusion—characteristic of so many coronation banquets—compare the stately elegance of the grand dinner given by our late beloved sovereign at Buckingham Palace at the close of her first Jubilee Day, when, after fifty years of beneficent reign, she was, as it were, re-crowned in the Abbey, 21st June 1887.

CHAPTER VIII

CROWN JEWELS

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CROWN JEWELS

"The balm, the sceptre, and the ball. The sword, the mace, the crown imperial; the intertissued robe of gold and pearl."—SHAKESPEARE.

BRITISH REGALIA FROM THE EARLIEST TIMES.

As represented upon ancient coins, head-bands or fillets of gold were the distinctive insignia of royalty in Britain. The Kings of Mercia wore them as crowns, sometimes varied with tassels of gold attached to the back of the circlet. Anglo-Saxon sovereigns had coronals of gold or silver adorned with jewels, King Alfred's being of gold filigree-work set with small stones and little bells. A peculiar interest is attached to this crown, which not improbably was the one described by the Commonwealth's Commissioners in 1649, and valued by them at £248 (simply the worth of the precious metal it contained), and finally sold, and lost for ever as a national relic. If it was really King Alfred's crown, it is not unlikely that it was identical with the one known as the Confessor's, for that monarch would naturally have preserved it out of veneration for Alfred the Great, and very likely was crowned in it. But the Confessor's crown was only his by inheritance, and was entrusted by him to the Abbot of Westminster for safe keeping.

King Athelstan appears in a coronal something like an earl's, *i.e.* a fillet of gold, with eight balls raised upon points, and strawberry leaves between the points.

Edgar wore an extraordinary-shaped square jewelled crown, with ornamentation on the upper rim.

Edward the Confessor's ordinary crowns varied in shape; one was arched somewhat like a regal helmet; another—represented on the Bayeux tapestry as being worn by him on his death-bed—was a plain diadem, one inch in breadth, with fleurs-de-lys around it.

For William the Conqueror, the crown was specially made—a circlet of gold, with three rays ending in crosses, each cross bearing a pearl in front, and two jewels between the rays.

Richard I.'s crown was so large and heavy that it had to be supported on his head by two earls!

In the old Norman illuminations the crown of King John is shown as a jewelled circlet of gold, with strawberry leaves above its upper rim. He had also several other crowns, one, a splendid present from the Emperor Henry VI. of Germany; but these and all John's other treasures were lost as he was crossing the Wash in 1216.

Edward II.'s crown, as seen on his effigy in Gloucester Cathedral, is composed of four small and four large oak-leaves, gracefully arched from the jewelled band or fillet, eight flowers alternating with the leaves.

Henry IV.'s crown—on an effigy in Canterbury Cathedral—is remarkable. It is a deep and richly jewelled band, adorned above with eight large straw-

berry leaves, and the same number of fleur-de-lys, alternating with sixteen triple groups of pearls.

With the accession of the Sixth Henry the British crown was considerably changed; the circlet was arched over with bands of jewelled gold and ornamented with a mound and cross; crowns took the place of strawberry leaves, and fleur-de-lys the small group of pearls; but he does not appear in this in the early pictures.

Richard III.'s crown on his great seal has four of these arches, the circlet, surmounted with a cross, having alternate crosses and fleurs-de-lys.

Henry VIII.'s crown was like the above, but had also a velvet cap inside, adopted, it is supposed, for the first time by British monarchs.

Neither Queen Mary's nor Queen Elizabeth's crowns differed much from those worn by their Tudor predecessors; but that of Queen Bess in the well-known British Museum picture is a curious jewelled diadem with six elevated arches set with large gems, and having no cap inside.

James I.'s crown, as seen on his seal, has eight crosses and eight fleurs-de-lys on its band, and resembles more than any that preceded it the present imperial diadem. Authenticated by the King's own signature, it is described as follows in an old official account of "The Regalia of the Tower":—"A crown imperial of gold set about the nether border with nineteen great pointed diamonds, and between every diamond a knot of pearl set by five pearls in a knot in the upper border, eight rock rubies, and twenty round pearls, the four arches being set each of them

with a table diamond, a table (ruby), an emerald, and upon two of the arches eighteen pearls; and upon the other two arches, sixteen pearls; and between every arch, a great ballace ruby in a collet (setting) of gold, and upon the top, a very great ballace pierced, and a little cross of gold upon the top enamelled blue."

Charles I.'s crown of state weighed no less than 7 lbs. 7 oz. in gold alone, and was valued by the Parliamentarian Commissioners at £1023 only, jewels and all; in one of the fleur-de-lys it had a miniature of the Virgin Mary.

For Charles II. it was necessary, as no regalia existed —the whole having been dispersed by Cromwell's Parliament—to re-create its various insignia, but the old patterns were carefully followed, and the traditional names were given to them. Two crowns were made, the smaller one to be assumed after the coronation on the return to Westminster Hall; the other, to be called St. Edward's, modelled in all probability from the precious relic preserved in the Abbey, but improved upon. With this latter the King was crowned, and its pattern has been followed for the crowns of all succeeding British sovereigns. This splendid emblem of regality consisted of a cap of purple velvet, turned up with ermine, enclosed in a band of gold richly garnished with precious stones. The upper rim was composed of four crosses and four fleurs-de-lys of gold set with jewels of price; from the summit of the crosses rose four arches meeting at the top, where the mound or orb was placed, powdered with precious stones, a cross surmounting all, whence depended three large oval pearls, one being at the very top.

With slight alteration in form this crown was used by James II. and William III. It was taken to pieces and re-made for Queen Anne, and again re-constructed successively for the first three Georges.

For George IV.'s coronation a superb imperial crown weighing five pounds and a half was produced from the materials of the old one, supplemented by other magnificent jewels. Fifteen inches in height, it was loftier than the Carolean crown; its arches were raised almost to a point, upholding an orb blazing with diamonds and six inches in circumference. A Maltese cross with pearls dependent from it, as in the Carolean diadem, formed the pinnacle of this glory; in front of the crown was the great sapphire, and at the back the historical ruby.

Of course, this great crown was much too large and heavy for Queen Victoria, so a new one was constructed about 3½ lbs. in weight, and of very beautiful design, as every visitor to the Tower must know, and admirably suited for a Queen Regnant. It has a crimson velvet cap with ermine border, and is lined with white silk; the arches, which bend over the cap almost at right angles, are flattened above at the intersection where the mound rests upon them. In the front is the great ruby, also the unique sapphire two inches long and one inch broad. It contains 2783 diamonds, 5 rubies, 17 sapphires, 11 emeralds, and 277 pearls. This will probably, with no alteration save that of an enlargement of the rim, be used for the coronation of King Edward VII., while Queen Alexandra's will be constructed from the diadem of Mary of Modena. Her present Majesty has had various designs and sugges-

tions submitted to her, and whatever form may be ultimately chosen will be decided by the Queen herself, whose exceptional taste with regard to the arrangement of precious stones is being exercised to render hers a beautiful and stately diadem.

Crowns, though the most impressive and costly, are not the sole objects of the regalia; the other emblems of regality used at coronations are perhaps, because less known, even more interesting. The sceptre, as the distinguishing sign of rule, dates back beyond the record of history, and may have originated in the war-like spear or the peaceful shepherd's staff. It is certain that with our Anglo-Saxon ancestors the lance was a symbol of authority, for at the wapentake (weapon-touch), the eldest born greeted the headman of the meeting, keeping his lance erect while the others did homage to him by touching it with their lances depressed. Ancient British sceptres were surmounted with crosses, fleurs-de-lys, or birds. Ethelred II.'s ended in three little globes that formed a cross; Edward the Confessor's with a dome, and another with a cross; the Conqueror's with a kind of Maltese cross, and another of his with three small globes; Richard II.'s with a kind of pinnacle with crockets on the edges. Almost the same kind of finial is to be seen on the great seals of Edward IV., Richard III., and Henry VII.

Three sceptres were made at the restoration of Charles II. after the fashion of those sold by the Commonwealth, viz., the sceptre with a cross, the sceptre with a dove, and a long sceptre of gold called St. Edward's staff. They have been preserved to the

present day, and with three others of later date are in the Tower Jewel House.

The royal sceptre with the cross is of pure gold, and is 2 feet $9\frac{1}{4}$ inches long. Its handle is quite plain, but the upper part is wreathed; the shaft is adorned with diamonds, rubies, and emeralds. For the fleur-de-lys originally near its head, three golden oak-leaves bearing the rose, thistle, and shamrock, were substituted at George IV.'s command. At the top is a splendid globular amethyst encircled with brilliants surmounted by a Maltese or patée cross of jewels, in which a table diamond is centred.

The dove sceptre, 3 feet 7 inches long, is also of gold, and is emblematic of Mercy, as the royal imperial staff is of Rule. The pommel (or knob) has a circle of diamonds and precious stones around it, while at the summit, upon a cross that springs from a diamond-encircled mound or orb, sits an enamelled dove with outstretched wings.

St. Edward's staff is carried before the sovereign at coronations. It is a large sceptre of beaten gold, 4 feet $7\frac{1}{2}$ inches over all, surmounted by a mound and cross which is traditionally supposed to contain a fragment of Calvary's sacred tree; at the foot is a spike of steel $4\frac{1}{4}$ inches long.

The Queen Consort's sceptre with the cross is of gold set with jewels, and resembles the King's, but is not quite so large, neither is it wreathed. Her ivory rod is a sceptre 3 feet $1\frac{1}{2}$ inches long, with the usual pommel, mound, and cross of gold, and a dove with closed wings at the top. Both of these are used at coronations; but there is in the Jewel House a

third sceptre, made of gold, adorned with gems, and surmounted by a dove on a cross, which was accidentally found in the Jewel House in 1814, and may have been made for Queen Mary, joint-sovereign with William III.

The orb, globe, or mound, represents supreme political power, and is never placed in the hands of any but kings or queens regnant. It was used in the Eastern Greek Empire as far back as A.D. 527, and was adopted in the Western Empire about 1013; the Early Saxons borrowed it from the Roman Emperor, and an orb appears on the seals of all our sovereigns since the time of Edward the Confessor. It is placed in the monarch's right hand at the coronation, and is subsequently borne in the left. Replacing the older orb (which weighed 1 lb. 5½ oz., and was valued at £57, 10s.) mentioned in the inventory of the Carolean regalia, the present emblem was made for Charles II., and is a golden ball six inches in diameter, compassed about with a band of the same precious metal covered with diamonds, sapphires, rubies, and emeralds, and edged with pearls. On the summit is an oval-shaped amethyst forming the foot of a golden cross thickly set with brilliants, while in the centre of the cross are a sapphire and an emerald surrounded with pearls. Its exact height is 11 inches.

There are four State swords in the regalia—the Curtana or Sword of Mercy, the Great Sword of State, the Sword of Temporal Justice, and the Sword of Ecclesiastical Justice.

"Curtana" is a mediæval Latin word meaning "pointless," and this quality is the special feature

of the sword. Its blade, 32 inches long and 2 inches wide, is in a velvet scabbard; its handle is covered with gold wire, while the pommel and cross are of plain steel-gilt. It was formerly called St. Edward's Sword, and was borne before the King by the Earls of Chester, and is referred to in the accounts of most of the past coronations.

The Great Sword of State is a double-handed, pointed falchion, with a scabbard of crimson velvet adorned with golden royal badges, viz., the orb, a lion standing upon a crown, the portcullis, harp, thistle, and rose; the handle, pommel, and cross bear the same devices.

The Sword of Temporal Justice has a velvet scabbard with gold ornaments, and is a sharp, pointed blade, 40 inches long, with a 4-inch handle and a cross 7½ inches in length.

The Ecclesiastical Sword of Justice is also pointed, but obtusely. Its blade is 40 inches long and 1½ inches wide, its handle is bound round with gold wire, and the cross is 7½ inches long.

In 1649 the Commonwealth evidently thought little of these State weapons, the Commissioners valuing them at £1 apiece. At Queen Victoria's coronation, as the procession advanced up the Abbey nave, they were carried before Her Majesty in the following manner. The Curtana was borne by the Duke of Devonshire, on either side of whom were the Marquis of Westminster and the Duke of Sutherland with the Swords of Temporal and Ecclesiastical Justice, while close to Her Majesty, immediately in front of the sceptre with the cross, the Great Sword of State was borne aloft by Viscount Melbourne.

A very curious object in the Regalia is the Ampulla, or vessel containing the anointing oil used at coronations. It is in the form of a golden bird—whether dove or eagle is not quite certain—with outstretched wings, and stands upon a pedestal, the whole being 9 inches high. The spread of its wing is 7 inches, its weight 10 ounces. Its body is hollow, and its head screws off at the centre of the neck to receive the oil (about six ounces), which is poured out from the beak into the spoon. Possibly this is the original Ampulla, used for the first time in 1399 at Henry IV.'s coronation. The spoon is undoubtedly the ancient one—in use since the twelfth century—and is extremely thin (an evidence of age), of silver thickly gilded, the bowl is beautifully chased in an arabesque pattern, and the handle has upon it remains of enamel, and is jewelled. Interest in the coming coronation was aroused at a very early period in 1900, and beautiful replicas of this relic were manufactured by the London goldsmiths, and offered in sets at 70s. each spoon.

Up to a recent date, bracelets or armillæ were part of the paraphernalia with which the sovereign was invested at his coronation. The word "Armilla" is synonymous with that of "garter," which appellation it bore at the coronation of Queen Elizabeth, when two garters (royal bracelets) were put upon her arms; the term "garter" being employed in the sense of binding or girding. The Armillæ are of solid gold, $1\frac{1}{4}$ inches wide and $2\frac{1}{2}$ inches in diameter, and weigh about 7 oz. They were re-enamelled for George IV., and are edged with pearls and ornamented with harps,

fleurs-de-lys, and roses. They open by means of hinges to admit of their being put round the arms, and are fastened by clasps.

At every coronation a pair of golden spurs are carried by an official (at the crowning of Queen Victoria they were borne by Lord Byron), and placed upon the altar. As emblems of knighthood, the King is supposed to have them buckled on, but his heels are simply touched with them, and they are then put back upon the holy table.

These "prick spurs" are curiously wrought round the edge and the fastenings, and have richly embroidered straps supplied for George IV.

Then there is the coronation ring, of plain gold, set with a large flat ruby, on which is a St. George's Cross, but it does not appear amongst the objects of the Regalia. When James II. escaped incognito to France in 1688, he took with him the coronation ring, which the rapacious sailors all but discovered when they searched his pockets. The ring was historical —it had been the favourite of Queen Mary, and was bequeathed by her to James I., and as a relic of the Stuarts it was purchased in the last century at Rome for George IV., and restored to its own country. In the Tower Jewel House are also the Queen Consort's crown, made for Mary II.; the Queen's diadem, designed for Mary of Modena; the Prince of Wales' crown, and the Queen Regnant's orb, resembling the King's, but smaller.

Space will not permit of any extensive reference to the tempting and highly interesting subject of the Regalia of Scotland, discovered through the instru-

mentality of the Prince Regent in 1818, and now preserved in Edinburgh Castle. It comprises the crown of Scotland, of pure gold, with a broad band set with twenty-one jewels, a large pearl between each; from the upper or smaller circle of the band, which is decorated with crosses and fleurs-de-lys, rise four arches, much depressed when they close at the top, which bears a globe and a pateé (Maltese) cross; the crown is 6 inches high and 9 inches in diameter.

The sceptre was made for James V. It is 34 inches long over all, and is of silver double gilt; its form is hexagonal, divided by knobs into two sections; close to the summit is a quaint group of leaves enclosing little images of the Virgin, St. James, and St. Andrew; above is a crystal globe with a smaller one on the top, surmounted by a fine pearl.

The sword of State is a magnificent double-handed weapon, 5 feet long, with handle and pommel of silver gilt; the cross, 17½ inches, is supposed to represent two dolphins, whose heads join at the base of the blade, whereon is stamped in gold letters, "Julius II. P.," it being a gift from the Pope to James V. The scabbard is of crimson velvet, rich in silver and filigree work, acorns and oak-leaves, the then Pope's emblems, being the prevailing design.

In past times the objects of the British regalia were kept in the Chapel of the Pyx at Westminster Abbey, in the Temple, for greater security during the troublous days of King John, and in the Tower, where they still are, as all the world knows. In the Abbey they were under the charge of the Abbot and monks; at the Tower they were under the care of

the master and treasurer of the Jewel House, an officer of great importance, ranking next to privy councillors, and whose salary in the time of Charles II. was £1300 yearly.

The jewels, &c., were kept in a room on the south side of the White Tower, but were removed, lest they should be endangered by a powder magazine close by, to the north-eastern corner of the inner ward, where the Martin Tower was fitted up for their reception. About thirty-five years ago they were again removed to their present place of safety, the Wakefield Tower, where, in a specially built chamber, they are shown upon a pyramidical stand, enclosed in plate-glass within a strong open iron cage of Tudor design.

Twice has danger assailed these precious objects in the Tower, but they have each time escaped. Colonel Blood tried to rob the Jewel House, and actually got off with one of the crowns, but was seized just before he could mount his horse on the Tower wharf, and his accomplices, who had secured the orb and sceptre, were also overtaken; but if only the keeper, Talbot Edwards, had failed to give the alarm after being knocked down and gagged by the villains, they would have got clear away with their booty.

Fire, however, was destined to imperil the very existence of the Regalia. On 30th October 1841, owing to the over-heating of a flue, a terrible conflagration broke out in the Bowyer Tower, and the Jewel House was in imminent danger of catching alight; in fact, it was considered hopeless to attempt to save it. The Crown jewels had to be moved to a safe place, but how to get at them was a puzzle, for the keys of

the iron cage or grating were in the custody of the Lord Chamberlain, and time was precious. A narrow opening was made by crowbars in the cage, just big enough for one person to squeeze through, and a Mr. Piesse, a police superintendent, managed to get in, and passed the various objects one by one to the officials outside, but the big silver font being too large for the opening, more iron bars had to be bent or broken, by which time the fire, though ultimately overcome, had approached so close, and the heat was so terrible, that the rescuers' clothes were almost charred; but they persevered, and at last the font was squeezed through. In fact everything was saved, and a strange procession of soldiers, policemen, and firemen escorted the wardens as they carried the insignia of royalty—crowns, sceptres, orbs, and swords—across the parade to the Governor's residence.

Only under a warrant from the Lord Chamberlain may the keeper of the jewels permit any object in the Regalia to be removed from the Tower on State occasions, and this is seldom required—chiefly at the opening or closing of Parliament in person by the sovereign, and, at long intervals, for coronations.

CHAPTER IX

SEATS OF THE MIGHTY

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"High on a throne of royal state."—Milton.

Thrones, Ancient and Modern—The Coronation-Throne in Westminster Abbey.

A book on coronations would not be complete without some reference to thrones, and particularly to the famous coronation-throne, or chair of Scone, in the Abbey.

Thrones are continually referred to throughout the pages of Holy Writ, from Genesis—with its history of the early days of Jewish national life, when Joseph finds favour with Egypt's ruler and is made second in power only to Pharaoh on his throne—to the Apocalypse, which is replete with allusions to seats of dominion, in whose midst is set for ever and ever the throne of the King of Kings.

When Joseph ruled over the land of Egypt thirty-six centuries ago, the chairs of state were probably simple in form; but in Assyria the thrones were most elaborate. Sennacherib's had on its arms and sides three rows of carved figures one above another, supporting the bars with their hands; the bars, the arms, and the back were carved in patterns, and the legs furnished with pine-shaped knobs, while over the back of the throne was hung an embroidered fringed cloth.

Persian thrones were plain high-backed seats, whose

legs ended in symbolic lions' claws, but were so elevated that a footstool with supports terminating in bulls' feet had to be provided. The materials used may have been solid gold and silver, or some rare and costly wood covered with plates of the precious metals.

King Solomon's throne is described in detail by the Jewish chroniclers: "Moreover the King made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind, and there were stays (hands) on either side on the place of the seat, and two lions stood behind the stays. And twelve lions stood there on the one side, and on the other upon the six steps; there was not the like made in any kingdom."

The thrones of more modern rulers in the East were of surprising richness, the most celebrated being the Peacock Throne—one of the glories of the Emperors Shah Jehan and Aurungzebe—carried off in 1739 at the sacking of Delhi by Nadir Shah. The expanded tails of two full-sized peacocks represented in jewels, including the most precious diamonds, rubies, sapphires, emeralds, amethysts, and topazes, formed the principal ornamentation of the throne, which was six feet long and four wide, and stood on six solid gold feet inlaid with diamonds, rubies, and emeralds. It was approached by silver steps, and had a canopy of golden tissue fringed with pearls upborne by twelve pillars encrusted with jewels. On each side of this wonderful throne were placed large umbrellas of crimson velvet fringed with pearls, with gold handles eight feet long studded with diamonds; the estimated value of this glorious object being twelve millions sterling!

Russia has in the Kremlin two remarkable seventeenth century thrones—the "Golden," in the shape of a high-backed arm-chair decorated with eight thousand turquoises, fifteen hundred rubies, and four large amethysts and topazes, and the "Diamond" throne, covered with diamonds and other precious stones and fine pearls.

Our English thrones are somewhat disappointing when compared with the gorgeousness of those in other countries. The twin chairs of state in the House of Lords are dignified, and suitable to the architecture of that gilded chamber, but they are hardly thrones. In St. James's Palace there is in the Presence Chamber a throne beneath a canopy emblazoned with the royal arms, but it is small, lacks stateliness, and is not suggestive of regality.

At Buckingham Palace, in the throne-room, a noble hall sixty-four feet long, is an alcove with rich hangings, embroidery, and much gilding, wherein is another royal throne somewhat more imposing than the above, but comparatively simple in design.

At Windsor, at the east end of the noble St. George's Hall, on a dais of three steps, is a carved oak throne resembling the pair at Westminster; and in the throne-room (one of the most richly decorated chambers in the castle), beneath a handsome and lofty canopy, with the royal arms on the back, is a throne or chair of state more worthy than the foregoing of the empire ruled over by King Edward VII. This elaborately carved ivory throne, with its ivory stool, is enriched with many precious stones, diamonds, rubies, and emeralds, set in gold and surmounted with

ivory lions; the terminals of the arms and legs being respectively lions' heads and claws. A photograph of this beautiful chair of state, taken at Windsor by the special permission of her late Majesty, is here given.

Visitors at Kingston-on-Thames are usually taken by their friends on Thursdays or Saturdays to witness the picturesque scene in the old market-place strongly suggestive of some French town, and are shown with pride the historic borough's relic close by, viz., the "crowning stone," securely fixed on a block that stands surrounded by seven pillars connected by an iron railing of antique design. This spot is traditionally the site of the Saxon kings' Surrey palace, and the seven pillars are in allusion to the seven monarchs crowned upon the stone. Tradition also asserts that it descended to our Saxon forefathers from the ancient Britons, and was geologically like the Druidical monoliths of Stonehenge, and therefore of little less antiquity, if any, than the coronation-stone at Westminster. In England, Scotland, and Ireland, kings in far-off ages used to take the oath, and sometimes were actually crowned, on similar stones, placed upon a platform where they could be seen by all and their "election" approved of—an adumbration of the present stately formulary of "presentation on the platform," and crowning in the chair of Scone at the Abbey.

Whence then came the wonderful Westminster coronation-stone, and what is its history? By some it is believed to be the stone upon which Jacob slept during the celestial vision, and afterwards consecrated with oil at Bethel, and it is said to

MILE END

IVORY JEWELLED THRONE, WINDSOR CASTLE.

Photographed by special permission of the late Queen Victoria

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have been brought by one Gahelus, a Greek, from Egypt to Spain, whence it was carried off to Ireland about 700 B.C., and thence to Scotland, 330 B.C. It can, however, undoubtedly be proved to have existed in Ireland early in the Christian era, and to have been regarded as most sacred in Argyleshire about 834 A.D., when it was found in the royal castle of Dunstaffnage, having been brought from the isle of Erin enclosed in a box by King Kenneth II., and entrusted to the Abbot of Scone, where for 450 years the Scottish kings were crowned upon it in the Abbey.

By some it is maintained that the geological formation of the relic is that of the sandstone of Western Scotland; by others, that it bears traces of Syrian or Egyptian origin. But whatever may have been its birthplace or its wanderings, it was certainly regarded by the Scots with feelings of deepest reverence, and when Edward I. had completed his fruitless conquest of their country, he was determined to secure for ever the outward sign and seal of Scottish royalty, and so in the last year of his reign it was sent to Westminster. A chair of oak—originally intended to be of bronze — was constructed to contain it, which, it is conjectured, was placed as a trophy in the Confessor's shrine, facing eastward, and as there was then no screen, it could be seen from any part of the building. In it sat the Abbot, and thus the great Minster possessed a *cathedra* or chair, the distinctive feature of a cathedral, which it formerly was called—

"Methinks I sate in seat of Majesty,
In the Cathedral church of Westminster ;
And in that chair where Kings and Queens are crowned !"

Edward II. was the first king to use it as a coronation-chair, but every monarch since, except Mary Tudor, has been crowned in it. Once only has it been removed from the Abbey, and that was when Cromwell was installed Protector in Westminster Hall, and was placed in the chair of Scotland brought out from the Confessor's shrine for that unique purpose. It will be recollected that on the occasion of the first Jubilee, June 21, 1887, this historic seat, placed immediately beneath the lantern of the Abbey, was, after the passing of fifty years, occupied for the second time by Queen Victoria. Endless negotiations and treaties for its restoration to Scotland have in the past been begun, and have ended abortively. It remains in London, and probably will remain, until, like other Empires, Britain in its turn decays and vanishes, and with it the mystic stone of fate.

But when James I. of Scotland was crowned, the ancient prophecy that it should in some indirect but theoretic fashion revert to Scotland was fulfilled. The legend ran thus—

"If fates go right, where'er this stone is found,
The Scots shall monarchs of that realm be crown'd."

Two coronation-chairs are shown in the Abbey, one of which may be dismissed with the remark that it was made for Queen Mary II. at the crowning of herself and William III. The other coronation-chair, of Gothic design and supported on four lions, is the

identical one made by order of Edward I. Beneath its seat, secured by iron clamps, is the relic, of reddish-grey sandstone, 26 inches long, 16¾ inches wide, and 10½ inches thick, of irregular oblong form. On the upper surface of the stone is a groove into which possibly a plate may have been inserted whereon the ancient prophecy may have been engraved. The chair is firm and sound in spite of the mutilation that has gone on for generations. On a level with the stone, and hiding it, were formerly shields carved in wood; only four of these remain, the others having been either broken or cut away. All the front ones have perished, thus exposing the stone to view. The seat is flat, and the upright back terminates in a crocketed impediment. The entire chair was originally covered with gilding, &c., traces of which may be seen upon close observation.

CHAPTER X

ROBES, RITUAL, AND SONG

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"The pealing anthem swells the note of praise."—Gray.

Royal and Prelatic Coronation Vestments—Music and Anthems at Coronations—Coronation Sermons—Prices of Seats to view Coronation Processions.

At the present Czar's coronation in Moscow, it was noticed by the late Dr. Creighton, Bishop of Peterborough, that throughout the ceremony, the sovereign wore but one and the same vestment over his ordinary uniform, and that was the *pallium regale*, or imperial mantle, identified by ecclesiastical students with the chasuble. But at the crowning of English monarchs there is a much more complicated and ceremonial vesting, more resembling the solemn consecration of a bishop than the installation of a layman into the highest of earthly positions. After the anointing there are successively placed upon the King's person certain vestments, the amice, or coif of lawn, the stole, and the royal dalmatic, which the Master of the Wardrobe, prior to the ceremony, hands over to the Dean of Westminster.

The dalmatic is developed at coronations into a

magnificent robe of cloth of gold. The stole is no longer the strip or band of black silk familiar to church-goers, but is made of cloth of tissue lined with crimson sarcenet, and used to be richly embroidered with crowns, fleur-de-lys, roses, and eagles. Its length is 1½ yards, its breadth 3 inches, and it has double ribbons of crimson taffeta at each end, two at the corners of the ends to tie it below the elbows, and two a little higher to fasten it above them. The alb, a white and nearly circular sleeveless surplice, retains its simplicity of form as a regal vestment, but is made of very fine cambric and is trimmed with beautiful lace about the neck, the arm-holes, down the breast, up the sides, and round the lower part.

There was also, when the anointing was more complex than at present, the tunica or shirt of red silk with looped places that could be opened when required for unction; it was worn next to the inner garment and donned before approaching the high altar.

The royal robe of ermined purple velvet with which sovereigns are clad after the coronation, and in which they leave the Abbey, is distinct from the above vestments, and has been fully described in other chapters. This vesting has necessarily changed in its detail during the last few centuries; for instance, Henry VI. was attired as a prelate about to say Mass, with dalmatic, stole, &c., and after being "despoiled of his bishop's gear," was arrayed as King in cloth of gold; but Queen Victoria, when offering the bread and wine at the altar, merely assumed the stole, worn

deacon-wise. Her dalmatic has been thus described: "It was a garment of gold without any fastening, and had deep pointed sleeves; it was edged all round with lace made of gold thread, and was lined throughout with rose-coloured silk. The cloth of gold had a delicate design woven upon it. A scroll of palm-leaf pattern divided the surface into irregular patterns filled alternately with the rose, shamrock, and thistle. Her stole was of similarly rich fabric and design."

The cloth-of-gold under-jacket worn by His Majesty, King Edward VII., at the coronation, is embroidered with palm branches and the three national floral emblems of England, Ireland, and Scotland.

On the King's stole the cross of St. George, the royal crown, and the rose, shamrock, and thistle are woven in gold thread. The King's dalmatic, the most magnificent of the garments, is decorated with silver eagles and fleur-de-lys and roses; shamrocks and thistles will be worked on the general design. The fleur-de-lys has a special historical reference to the time when English kings were rulers of France.

Prelatic vestments at the coronations are exceedingly grand. At the Jubilee Service in the Abbey the robes worn by the Church dignitaries were supposed to be similar, if not identical, with those used at the crowning of a sovereign. The canons wore copes, the body of the vestment being of a brown hue, shot with golden threads, but the hoods were of

pure cloth of gold. Dean Bradley was habited in a rich cope, above his alb and his scarlet doctor's hood, and the Archbishop wore a sumptuous dalmatic of purple velvet elaborately worked with gold embroidery.

As to prelatic "head-gear," that excellent authority, Mr. Jones, states that bishops wore their mitres at the coronation of Henry VIII., Edward VI., Queen Mary, and Queen Elizabeth. At those of James I., Charles I., Charles II., James II., William and Mary, Queen Anne, and the three Georges, they wore rochets, holding in their hands their square caps, which they assumed at the time the peers put on their coronets after the crowning. At the coronations of George IV., William IV., and Queen Victoria, the prelates wore wigs. Possibly mitres may be re-introduced when King Edward VII. is crowned. An archbishop's is distinguished from that of a bishop by the pointed crown that encircles the base.

MUSIC AND ANTHEMS AT PAST CORONATIONS.

Until the Commonwealth the anthem-music at coronations appears to have been of foreign origin. But at the Restoration, and subsequently, Englishmen entered the field in force, and held their own with French and Italian composers.

For the crowning of Charles II. most of the music, according to Dr. Burney, was composed by Henry Cook, but it is certain that the famous Henry Lawes

wrote the melody of the principal anthem. Of him his friend Milton wrote :—

> "Harry, whose tuneful and well-measured lay
> First taught our English music how to spare
> Words with just note and accent—
> To after age thou shalt be writ the man
> That with smooth air, could honour best our tongues."

For James II.'s coronation, Henry Purcell, considered by many to have been the greatest of our native musicians, produced the melody for the two anthems, "I was glad when they said unto me," and "My heart is inditing of a good matter"; and Dr. Blow, who six years before had resigned his post as Abbey organist to his pupil Purcell, composed, "Behold, O Lord, and see," and "God spake sometimes"; while Dr. Child set the Te Deum.

When William and Mary were crowned the anthems, &c., were, "I was glad when they said unto me," "Blessed art Thou, O Lord, when Thy King is the son of nobles," "Come, Holy Ghost, our souls inspire," "Zadok the priest," "Behold, O God, our defender, and look upon the face of Thine anointed," "Praise the Lord, O Jerusalem: Praise thy God, O Zion," and "The Lord God is a sun and a shield."

It is appropriate that Handel, whose sublime music since the reign of George II. has been associated with all coronations, should sleep, like Purcell, Blow, and Croft, in the Abbey. As composer to the Court he was called upon to set to melody the words for George II.'s coronation, and so liberally did he fulfil his commission, that he wrote four anthems, "Let thy

hand be strengthened," "My heart is inditing of a good matter," "Zadok the priest," and "The King shall rejoice." The full wording of the last two familiar coronation anthems are as follows: "Zadok, the priest, and Nathan, the prophet, anointed Solomon king. And all the people rejoiced, and said, God save the king! Long live the king! May the king live for ever! Amen. Allelujah." "The king shall rejoice in Thy strength, O Lord! Exceeding glad shall he be of Thy salvation. Glory and great worship hast Thou laid upon him. Thou hast prevented him with the blessings of goodness, and hast set a crown of pure gold upon his head. Allelujah!" Thomas Atwood composed the music for the anthem, "I was glad when they said unto me," at George IV.'s coronation, and also for the anthem, "O Lord, grant the king," at William IV.'s.

At Queen Victoria's coronation the orchestra of four hundred instrumental and vocal performers was placed in a gallery below the organ, which stood over the choir-screen. The orchestra was composed as follows:—

Violins (1st and 2nd)	36	Bassoons	8
Violas	18	Horns	6
Violoncellos	10	Trumpets	3
Double basses	10	Trombones	3
Flutes	4	Serpent	1
Oboes	8	Ophicleide	1
Clarinets	8	Drum	1
Total		117 players.	

And the chorus:—

Sopranos	72	Tenors	68
Altos	64	Basses	84
Total		288 singers.	

The instrumentalists were "dressed in scarlet uniform, the male singers in white surplices and the women in white dresses, the simplicity of which formed an excellent contrast to the gorgeous costumes by which they were surrounded." A contemporary critique said of their efforts, that, with but one or two trifling exceptions, everything passed off in the most complete and satisfactory manner, and that the effect of the various choruses was "majestic in the extreme." As the Queen advanced up the nave into the choir, the anthem "I was glad when they said unto me" was sung; and after the litany, "Holy! holy! holy! Lord God of hosts!" The hymn "Come, Holy Ghost, our souls inspire," was sung after the oath was taken, the Archbishop reading out the first line. At the conclusion of the crowning, "The Queen shall rejoice" was rendered with fine effect by organ, orchestra, and vocalists. The benediction was followed by the singing of the Te Deum, and during the homage the anthem, "This is the day which the Lord hath made," was sung. Finally, at the termination of the Holy Communion service there rolled through the building Handel's immortal chorus, "Hallelujah, for the Lord God Omnipotent reigneth. The kingdom of this world is become the kingdom of our Lord, and of His Christ. And He shall reign for ever and ever, King of Kings and Lord of Lords. Hallelujah."

CORONATION SERMONS.

The sermon, usually a short one, is preached after the opening of the Communion Service, and just before

the oath is taken, and the text is most frequently chosen from the Old Testament.

At Queen Mary I.'s coronation Dr. Day, Bishop of Chichester, took for his theme the obedience due to kings.

At the crowning of Charles I., Dr. Senhouse, Bishop of Carlisle, preached what was considered a sermon of ill-omen from the text, "I will give thee a crown of life" (Rev. ii. 10).

Dr. Morley, Bishop of Worcester, preached Charles II.'s coronation sermon, the text being "For the transgression of a land many are the princes thereof, but by a man of understanding and knowledge the state thereof shall be prolonged" (Prov. xxviii. 2).

When James II. was crowned the Bishop of Ely preached from 1 Chron. xxix. 23, "Then Solomon sat on the throne of the land as king, instead of David his father, and prospered; and all Israel obeyed him."

William and Mary's coronation sermon was preached by Dr. Burnet, Bishop of Salisbury, who chose his text from the last words of David, son of Jesse (2 Samuel xxiii. 3 and 4), "The God of Israel said, the Rock of Israel spake to me, He that ruleth over man must be just, ruling in the fear of God. And he shall be as the light of the morning without clouds; as the tender grass springeth out of the earth by clear shining after rain."

Queen Anne had to listen to a sermon from the Archbishop of York on Isaiah xlix. 23, "And kings shall be thy nursing fathers, and their queens thy nursing mothers."

The Bishop of Oxford preached at George I.'s coro-

nation from "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm cxviii. 24).

Bishop Drummond was the preacher at George III.'s coronation, and took his text from 1 Kings x. 9, "Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel," &c.

George IV. sat out a discourse delivered by the Archbishop of York from 2 Samuel xxiii. 3 and 4, the same text as that chosen for William and Mary's coronation.

Queen Victoria's coronation sermon was preached by the Bishop of London from 2 Chron. xxxiv. 31: "And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments, and His testimonies, and His statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book."

PRICES OF SEATS TO VIEW CORONATION PROCESSIONS.

Recalling the inflated and subsequently depressed market price of seats from which to witness the last Jubilee procession, and the high prices actually paid in some cases, it is interesting, in view of the coming coronation, to learn what sums our forbears were willing enough, or loyal enough, to give for a sight of the sovereign passing by in state. Prices seem to have depended a good deal upon the popularity of the individual king or queen, for seats in St. Margaret's Churchyard, that went a-begging at 2s. 6d. each when William IV. and Queen Adelaide were

crowned, realised eight times as much when Queen Victoria was consecrated sovereign of these realms.

Again, it was noted that whereas few people were willing to give half-a-guinea for places to see George II.'s coronation procession, front seats anywhere along the route of the more popular George III.'s procession realised ten guineas apiece.

At William the Conqueror's inauguration, it appears that good places were obtainable for what was called a "blank," a kind of base money or token of the very lowest value, and this sort of coin, though of increased value, continued to be offered for similar accommodation at successive coronations until the accession of Edward I., when one-eighth of a penny seems to have been the quotation, which rose to one halfpenny in the Third Edward's reign, and to one whole penny in that of Richard II. and his successor Henry IV.

The coronation of the hero of Agincourt excited great interest, judging from the fact that half-a-groat, or twopence, was paid for a seat, and this continued to be the approximate cost until Henry VIII.'s time, when it rose to fourpence, the market "stiffening" to sixpence when Queen Elizabeth was the monarch. In the time of James I. and Charles I., the price was raised to a shilling, and thenceforth seems to have advanced by leaps and bounds, as curiosity or loyalty increased in warmth. Thus, to view Charles II.'s and James II.'s procession, 2s. 6d. was asked for a seat; for William and Mary's and Anne's, 5s.; for George II.'s, 10s. 6d.; and for his successor's, ten guineas, two front floors in a house fetching as much as a hundred guineas (one to five guineas per head was a common quotation), while

one small house cleared £700 in seats, and a larger one £1000. Wooden stands, like those at our last Jubilee, to accommodate 1500 persons were filled with spectators who had paid immense sums. Amongst other curious advertisements of seats for this great event was one of a whole house to let in New Palace Yard, "with a full view of the champion and the procession, with beds in it and all other conveniences, to bring their own servants for their attendance, or it may be divided for separate companies, not less than twelve in each, all to be within doors."

George IV.'s coronation, though magnificent, did not excite much enthusiasm apparently, as the prices *en route* ranged only from two to five guineas each.

In some localities the cost of seats to view the procession of William IV. was high, but in others ridiculously low.

Great eagerness to obtain admission into Westminster Hall was, however, apparent, and Sir Walter Scott, writing on the subject, says: "The duties of service at the banquet and of attendance in general were performed by pages, dressed very elegantly in Henri Quatre coats of scarlet, &c. There were also marshal-men for keeping order. Both departments were filled up almost entirely by young gentlemen, many of them of the very first condition, who took these menial characters to gain admission to the show. When I saw many of my young acquaintance thus attending upon their fathers and kinsmen, the peers, knights, and so forth, I could not help thinking of Crabbe's lines, with a little alteration:—

> "'Twas schooling pride to see the menial wait,
> Smile on his father, and receive his plate.'"

At Queen Victoria's coronation special arrangements had been made, and on every piece of vacant land round the Abbey stands were put up, and thousands obtained a good sight of the pageant at a cost of from ten to thirty shillings each. In front of Westminster Hospital seven hundred seats went for one and two guineas apiece. Windows in offices, shops, and private houses realised sums proportionately as high as the highest at the Victorian Jubilees.

CHAPTER XI

SOME SIDE-LIGHTS ON THE THRONE

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SOME SIDE-LIGHTS ON THE THRONE

"The claims of long descent."—TENNYSON.

THE COURT OF CLAIMS—WHERE THE REGALIA AND ROYAL VESTMENTS ARE KEPT ON THE EVE OF A CORONATION—CORONATION MISCELLANEÆ.

THE COURT OF CLAIMS.

WHAT is this Court of Claims about which we heard so much towards the close of last year? and what are Coronation Claims?

The Court of Claims, now supervised by five or more members of the whole Privy Council, was formerly presided over by the Lord High Steward of England, the *steadward* or *ward* in the King's stead or place—an office of great antiquity, and hereditary in the family of the De Montforts, until, in the person of Simon de Montfort, it became invested with such enormous power that King Henry III. was obliged to abolish it.

The High Steward's Court sat in one of the halls of the royal palace at Westminster, and prior to a coronation received and adjudicated claims sent in by all who held lands on the tenure of performing some office or service at the ceremony, or at the banquet which followed.

Some of these so-called claims are necessarily obsolete,

from the abandonment of the Westminster Hall feast; many seem to us childish and frivolous; but all are curious, and illustrate the remarkable tenacity of ancient forms and ceremonies in Great Britain.

Before the consecration of Richard II., John of Gaunt, "time-honour'd Lancaster," Earl of Leicester, claimed the office of Lord High Steward, which was granted, and he forthwith proceeded to hold his court for the consideration of claims, one of the earliest being that of Thomas of Woodstock, the King's uncle, who claimed the office of Constable of England, a position of great dignity and power, dating back to the time of William the Conqueror. This office is now revived only for some great occasion, as at Queen Victoria's coronation, when it was held by the Duke of Wellington.

Strange were the conditions under which lands were formerly, and in some instances still continue to be, held in our country. Addington Manor, Surrey, was held on the understanding that the lord should present the sovereign, before the banquet, with "dillegrout," a kind of gruel flavoured with dill. One half the manor of Heydon, in Essex, was held on the condition that the owner should offer a towel to the King after his ablutions before the banquet, and the other half of the estate on condition that he should bear a basin and ewer for His Majesty to wash in! Liston, also in Essex, was maintained by the rendering of a remarkable service, viz., the making of wafers and other confectionery for the King's table.

At one period the Isle of Man, becoming forfeited to the Crown, was bestowed by Henry IV. upon the Stanley family, on condition that two falcons should

be given to the sovereign at every coronation. Nether Blessington, a Kentish manor, was held by right of its owner presenting to the King three maple cups at the banquet. Worksop in Nottinghamshire is famous for the fact that its lord of the manor still claims the service of providing a glove for the King's right hand at the coronation, and of supporting his right arm as he holds the sceptre of state! At Bramblelegh in Middlesex, fifty acres of land used to be held by the prioress of St. Leonard of Stratford, on condition that she should provide a man to hold the King's towel at the coronation!

Amongst many other strange tenures in the past connected with royalty, apart from coronations, were those at Hoke Norton, a manor in Oxfordshire, held by Ela, Countess of Warwick, on the condition that she should carve before the King on Christmas Day, the knife with which she carved becoming her perquisite. The manors of Kepperton and Allerton in Kent were held under the service that whenever the King went to sea, the lords of those manors should hold His Majesty's head in the event of his being sea-sick—a service actually rendered to King Edward I.

An ancient custom is still observed when the City Solicitor, on behalf of the Corporation, attends before the King's Remembrancer, to account to him for rent due to the Crown, and cuts a certain number of small fagots as service for a manor in Shropshire, and counts six horse-shoes and sixty-one hob-nails for a forge in St. Clement Danes, Strand—both manor and forge being non-existent!

After these mediævally quaint tenures it is a change

to refer to those of the Duke of Athole's estates, held on the condition that a white rose should be presented whenever the sovereign visited the castle. Queen Victoria and Prince Albert paid a visit to Scotland in 1844, when roses were out of season, but with great difficulty two were procured, and duly offered to Her Majesty on her arrival at Blair Castle. Then there are the tenures of Blenheim and Strathfieldsaye, held respectively by the Dukes of Marlborough and Wellington, on the condition that the ducal representatives should annually present to the sovereign a tricolor flag, which used to be preserved year after year in the guard-room or armoury at Windsor Castle.

The above conditions of tenure were all compulsory; but whenever a coronation dawned, the sovereign, through the Court of Claims, was beset by applicants desirous of rendering offices or services connected solely with the ceremony itself, or with the banquet that followed in Westminster Hall, for which they claimed certain fees or perquisites; in fact, until the coronation was over and done with, the royal purse was continually being drained.

The Championship of England, claimed by the Dymoke family, carries with it the right to challenge in Westminster Hall all comers who deny the King's title to the throne, his fee being the horse he is riding (from the King's stable), with the trappings, armour, &c., and the gold cup out of which the sovereign drinks to him after the challenge is given. It is said that at the coronation banquet of William and Mary, the champion claimed and obtained *two* cups, one from

each of the monarchs, With the coronation feast of George IV. this picturesque and feudal custom vanished.

The table-linen at the banquet was taken charge of by the "Royal Napier," whose fees were the napkins and tablecloths used on the occasion. To the "Lardiner" was entrusted the charge of looking after the royal larder, and his fees were the remnants of all the provisions existent after the feast. The "Pannetier" brought the carving-knives and salt to the King's table, and provided the bread, his perquisites being the knives, spoons, and salt-cellars, and it indicates the antiquity of his office that no reference is made to forks. There was a "Grand Carver," a most important position, generally attached to some noted earldom, a peer, in olden times, generally carving the viands for the sovereign, his nominal fee being the carving-knife used. There was also a "Sewer" or "Dapifer," who brought in the dishes and set them on the table, his fees being a sum of money, so many yards of velvet, the sovereign's cloak, hat, and cloak-bag, one horse with a velvet foot-cloth, and the surnape borne before the spice-plate at the banquet. This office was held by a peer of the realm. Then there was the "Chief Cup-Bearer," whose office was connected with the manor of Great Wymondley in Hertfordshire, and who served the King with his first goblet of wine, retaining the cup as his fee.

To William the Conqueror's time can be traced the office of "Chief Butler," now hereditary in the family of the Duke of Norfolk as Earl of Arundel, whose fees were the best gold cup and cover, and all other

vessels, with the wine they contained after the banquet, and all cups and pots, not of the precious metals, remaining in the cellar. The Lord Mayor and twelve citizens of London claimed the right to assist the chief butler, and also to serve the King with a gold cup of wine, and to retain it as their fee. The Mayor and Commonalty of Oxford also claimed to assist him, and to retain three maple cups.

The Barons of the Cinque Ports have from time immemorial claimed the right to carry over the sovereign, at the procession to and from the Abbey, a canopy of cloth of gold, and to hold it over him at the altar while he is unclothed for the anointing, their fees being the canopy, staves, and silver bells, together with the privilege of dining at a table on the King's right hand.

The office of Earl Marshal of England is the most important of all. Originally in the nature of a claim to render service to the King, it is now an hereditary post held by the Duke of Norfolk, having survived most of the foregoing offices, and its antiquity may be gauged by the fact that the first Earl Marshal was Gilbert de Clare in 1135. Attached to this high estate are the duties of making all coronation arrangements, and, as Head Master of the Heralds' College, the publishing of all royal proclamations in reference to the same. His fees are numerous, and at one time included the King's and Queen's horses if they rode to the Abbey door.

The present Earl Marshal of England is Henry Fitzalan Howard, Earl of Arundel, Surrey, and Norfolk, and Baron Fitzalan, Clun, Oswaldestre, and

Maltravers, Premier Duke, the eldest son of the fourteenth Duke, by his wife Augusta Mary Minna Catherine, second daughter of Edmund, first Lord Lyons. He was born at Carlton Terrace, December 27, 1847, and succeeded to the peerage in 1860. Zealous Roman Catholic, he takes great interest in all matters relating to his Church. He is President of the Catholic Union of Great Britain. It was to him that Dr. Newman addressed, in 1875, his reply to Mr. Gladstone's "Political Expostulation." The Duke took a prominent part about the time of the general election of 1886 in the University opposition to Mr. Gladstone's Home Rule measure, thus bringing himself into collision with the Irish hierarchy.

In 1887, the Duke was her late Majesty's Special Envoy, with presents and congratulations, to the Pope on his jubilee, and in 1893 he headed a band of English pilgrims who were present at the state celebrations at St. Peter's. He married at the Brompton Oratory on November 21, 1877, Lady Flora Hastings, eldest daughter of Charles Frederic Abney Hastings, Esq., of Donnington Park, Leicestershire, and the late Countess of Loudon. Her Grace died on April 11, 1887. Their son, Philip, the Earl of Arundel and Surrey, was born in 1879.

WHERE THE REGALIA AND ROYAL VESTMENTS ARE KEPT ON THE EVE OF A CORONATION.

Formerly the objects of the regalia used at coronations, together with the royal vestments, were brought with great ceremony from the Tower and from the Royal Wardrobe by the Keeper of the Jewels and the Master

of the Great Wardrobe respectively, and taken to Westminster Palace in readiness for the following day's procession, the vestments being conveyed to the Abbey and left in charge of the Abbot or Dean. Now that the walking pageant is discontinued, the royal paraphernalia are taken from the Tower and Wardrobe Office by strongly escorted officers of state to the Jerusalem Chamber of the Abbey, and there left in charge of the Dean, and are closely guarded all night by the yeomen.

On the Coronation-day, the crown, orb, and sceptre, &c., are laid upon a table, whence they are distributed to those persons privileged to carry them directly before the princes of the blood royal, who precede the sovereign in the procession up the aisle, the vestments having been previously deposited in a special place in the Abbey convenient to the altar.

CORONATION MISCELLANEÆ.

Twice or several times crowned English kings since the Conquest:—

William the Conqueror was consecrated at Westminster, and subsequently at Winchester.

Richard I. assumed the crown at Westminster, and, most reluctantly, was again crowned at Winchester.

Henry III. was crowned at the Abbey, and again in Gloucester Cathedral.

Henry V.'s first coronation was at Westminster, his second at Paris; and this was repeated in the case of his son, Henry VI.

Richard III., not content with being crowned at

Westminster, is said to have gone through the ceremony again at York.

Charles I.'s inauguration was in the Abbey, and subsequently at Edinburgh. His son, Charles, was crowned in 1651 at Scone, and ten years later at Westminster Abbey.

A KING WHO DID NOT WANT TO BE CROWNED.

William IV. was lodging in St. James's Palace when the intelligence was conveyed to him that his brother, George IV., was dead, and that he, the Sailor Prince, was King of England. He received the respectful acknowledgment of his high position from those about him with manifest indifference, but his wife actually burst into tears when she was greeted as Queen, and bestowed upon the bearer of the tidings a prayer-book that she happened to have in her hand, as the most appropriate gift for the occasion. In fact, neither William IV. nor Queen Adelaide coveted the rank of sovereigns; and, later, when the question of the coronation was discussed, the King declared in private *that he did not see any necessity for it*, which opinion was officially confirmed in the House of Lords by one of the Peers raising the question as to whether the coronation ceremony might not be dispensed with altogether, partly from motives of economy, and partly to meet the King's wishes on the matter.

A QUEEN WHO REFUSED TO BE CROWNED.

Queen Henrietta Maria declined to take any part in the coronation of Charles I., on the plea that she was a

Roman Catholic, and could not reconcile her conscience to the ritual of the Church of England.

Six other British Queens were never crowned at all.

A QUEEN TO WHOM THE RITE WAS DENIED.

Queen Caroline, consort of George IV., insisted upon being crowned with the King, and having her name inscribed in the Coronation Order (as a matter of fact it was erased in the Service Book), but in vain. The King gave strict commands that she was not even to approach the Abbey on the coronation day (July 19, 1821), and though she made an attempt to obtain admission as a spectator, she had to retire baffled and discomfited.

Twelve Queen Consorts have been crowned in the Abbey at the same time as the sovereign. Others have either had coronations all to themselves (notably Anne Boleyn), have been crowned elsewhere than in London, or have not been crowned at all.

There have been five Queens Regnant, including Mary II., the only Queen who was joint-sovereign with her husband.

The youngest crowned Kings were Henry VI., not quite nine; Henry III., fully nine; and Edward VI., ten years old; while the oldest crowned was William IV., aged sixty-six; and Edward VII. will be sixty-one.

The youngest crowned Queen Consort was Isabella of France, married to Edward II. at the age of thirteen; the oldest will be Queen Alexandra.

There have been two unmarried Kings, Edward V. and Edward VI., and one unmarried Queen, Elizabeth.

The briefest sovereignty was that of little Edward V.,

a king *de jure* only for three or four months, the only British monarch never crowned.

Longest of all, sixty-four years, was the glorious reign of Queen Victoria.

THE COST OF CORONATIONS.

Queen Victoria's coronation cost close upon £70,000; William IV.'s nearly £43,000; and George IV.'s, £243,000, when £25,200 was spent on the banquet, £111,200 on the furniture and decoration of Westminster Abbey and Hall, &c., and £50,400 on fitting up the Abbey with huge platform and galleries!

CHAPTER XII

LORD SPIRITUAL

MILE END

CHAPTER XII

LORDS SPIRITUAL

"Lords over God's heritage."

Some notable Archbishops of Canterbury and of York officiating at Coronations—The Dean and Chapter of Westminster at Coronations — Privileges of certain Prelates at Coronations.

Next to the sovereign, the central figure at coronations is the primate who officiates. To the metropolitan chair of Canterbury belongs the right to consecrate the King or Queen regnant of England, and the Archbishops of that See, with three exceptions, have exercised their great privilege ever since the reign of William the Conqueror. But long before that period it had existed, for the contemporary historians wrote of it as an admitted custom of ancient date. An Act of Parliament of William and Mary (c. 6) finally settled the question legally, and with reasonable elasticity enacted,—"That the coronation may be performed by the Archbishop of Canterbury or the Archbishop of York, or either of them, or any other Bishop whom the King's Majesty shall appoint."

Thomas Bourchier, Archbishop of Canterbury, experienced the unique honour of crowning three sovereigns, Edward IV., Richard III., and Henry VII. He was, appropriately, of royal descent, through

Thomas of Woodstock, Duke of Gloucester, sixth and youngest son of Edward III. and Queen Philippa. Educated at Oxford, he became Chancellor of that University, and after obtaining the sinecure of a prebendal stall at Lichfield, he was appointed to the important Deanery of St. Martin's-le-Grand, London, then a magnificent church with a large college attached to it.

Bourchier was ambitious, and through the great influence of his family, the King was induced to issue a *congé d'élire* to the convent of Worcester, directing the chapter to elect Bourchier Bishop of the diocese. Eight years afterwards he was transferred to the bishopric of Ely, and Richard, Duke of York, having been appointed Protector of England through the illness of Henry VI., he, at the death of Archbishop Kemp, acceded to the request of the House of Commons, and elected Bourchier as his successor, who, in February 1455, was enthroned in Canterbury Cathedral with superb ceremony, followed by feasting on a lavish scale.

The War of the Roses was raging, and at Wakefield the Duke of York was slain. His son Edward, defeating Queen Margaret at the second battle of St. Albans, entered London, and was proclaimed king under the title of Edward IV. Henry VI. still lived; but Bourchier, putting his scruples on one side, obeyed the summons to consecrate Edward in the Abbey, and presented him to the spectators as undoubted King of the realm. Sometime afterwards Bourchier was created a Cardinal by Pope Paul II., and received the insignia with much solemnity at Lambeth, when Mass

was sung by the Bishop of Winchester, who placed the red hat on Bourchier's head.

After the sanguinary battle of Tewkesbury, Bourchier came up to London from Knowle in Kent, a manor he had purchased as a place of retirement and relaxation, and negotiated between the council, headed by Richard of Gloucester, and Queen Elizabeth, concerning the custody of the latter's son, little Edward V. At last prevailing upon the mother to part with the royal boy, the Archbishop, little thinking he was taking him to his doom, led him by the hand from the Council Chamber, and saw him safe with his young brother, Richard of York, in the Tower of London. What followed, we all know; and the Archbishop, who had gone down into Kent believing all was well, was rudely startled shortly afterwards by the mandate to come to Westminster to set the crown upon the head of Richard III.

That ceremony effected, to Knowle once again the primate retired, hoping there to be allowed to die in peace; but in the year 1485, the news arrived of Bosworth—and Henry VII., who had been hastily crowned on the battle-field, required to be formally anointed at Westminster. So, for the third and last time, the Cardinal-Archbishop was summoned, and crowned the King in the Abbey. Bourchier died at Knowle, April 6, 1486, and was buried with much state in Canterbury Cathedral.

William Juxon, Archbishop of Canterbury and Lord High Treasurer of England, was educated at Merchant Taylors' School, and in 1598 was elected Scholar of St. John's College, Oxford, where he applied

himself chiefly to the study of law. He was made vicar of St. Giles', Oxford, and afterwards became rector of Somerton, Oxfordshire. In 1621 he was elected to the vacant headship of his college, and in 1626 and 1627 was Vice-Chancellor of the university, in which capacity he received the King at Woodstock with a Latin speech.

Towards the end of 1632, Juxon was nominated to the See of Hereford (having previously been Prebendary of Chichester, chaplain-in-ordinary to the King, and Dean of Worcester), and in 1633 he was consecrated Bishop of London, from which date he was immersed in public affairs, political as well as ecclesiastical.

In 1635–36 Juxon received the white staff of Lord High Treasurer from the King's hand, and took the oath as a privy councillor. As an unmarried man and an ecclesiastic, it was said that he would be above the temptation to enrich himself at the expense of the state. During the troubles of the next few years, whenever the King was in treaty with the Commissioners of the two Houses, he always commanded Juxon's attendance on him. . . . "This," the King said, "I will say of him: I never got his opinion freely, but when I had it I was ever the better for it."

After the King's sentence, Juxon rarely left him and on the morning of his execution (January 30th), he read the morning service with him, and alone of his servants was with him on the scaffold. To him and Colonel Tomlinson the King handed a copy of his speech in vindication of his government, and, in answer to Juxon's request, added his profession of loyalty to

the Church, and also gave him a copy of his private prayers. Juxon took leave of his master in the words, "You are exchanged from a temporal to an eternal crown, a good exchange," and as Charles laid his head on the block, he gave the Bishop his last commission, in the word, "Remember!" On February 7th, Juxon and his friends bore the coffin to St. George's Chapel, Windsor, through the driving snow, but Juxon was forbidden to read the burial-service.

Juxon was deprived of his See in 1649, but orders were given later that arrears due to him should be paid. For the next ten years he resided at Little Compton, Gloucestershire. At the Restoration he was recognised as the only possible primate. He was "much indisposed and weak" at the coronation, but he performed the ceremony of unction and the blessing of the sword, placed the crown on the King's head and the ring on his finger, and delivered to him the two sceptres. He died on 4th June 1663, and his embalmed body was buried in the Chapel of St. John's College, Oxford. His character was that which his royal master, King Charles I., gave him, "*That good man.*"

Archbishop Sancroft, who crowned King James II., was born at Fressingfield in Suffolk, and at the grammar-school of Bury St. Edmunds showed such aptitude for learning, that when quite young he filled his commonplace-book with extracts from Latin, Greek, and English poetry. He was admitted to Emanuel College, Cambridge, of which he became Fellow and tutor, and ultimately master. The rectory of Houghton-le-Spring was given to him; he was a prebend

in Durham Cathedral, and later on the Deaneries of York and of London were bestowed upon him by Charles II.

Sancroft devoted his energies to the restoration of the Metropolitan Cathedral, and, in consultation with Sir Christopher Wren and others, decided upon the erection of "a noble cupola, a forme of church building, not as known in England, but of wonderful grace." In 1678 he was consecrated Archbishop of Canterbury, and one of his first acts was to endeavour, quite ineffectually, to win back the Duke of York to the English Church.

Sancroft crowned James II. on 23rd April 1685, according to the prescribed ritual, but omitting the Holy Communion. Three years later he found himself compelled to enter into open contest with the King in connection with the royal declaration of liberty of conscience. A petition was drawn up and signed by Sancroft and six bishops, who, being summoned before the council, were, after repeated examinations, committed to the Tower, and later, being put to their trial on a charge of sedition and libel, were acquitted, an historical incident which indirectly led to the deposition and flight of James II.

When William of Orange was suggested as sovereign, Sancroft declared that it was impossible lawfully to appoint a new king, and as he continued his opposition, he was, with five bishops and about 400 clergy, suspended by William and Mary, whose coronation he declined to sanction, and was deprived of his See on 1st February 1690, Tillotson, Dean of St. Paul's, succeeding him. Sancroft retired to his native place

MILE END
PUBLIC LIBRARY

DR. HOWLEY, ARCHBISHOP OF CANTERBURY, WHO CROWNED THE LATE QUEEN VICTORIA IN 1838.

From an engraving.

(By special permission of His Grace the Archbishop of Canterbury.)

[*To face p.* 156.

in Suffolk, where he had built himself a small house, and there he died in 1693, having lived the last years of his life as a hermit, much wasted in body and wearing a long beard.

No character could have been more variously judged than his. Much disliked by some men, and greatly beloved by others, he was the last of the old school of ecclesiastical statesmen, and a disciple of Laud.

One who had lived with him for six years says: "He was the most pious, humble, good Christian I ever knew in all my life. His hours for chapel were at six in the morning, twelve before dinner, three in the afternoon, and nine at night, at which time he was constantly present, and always carefully dressed. He was abstemious in his diet, but enjoyed a pipe of tobacco for breakfast, and a glass of mum at night."

William Howley, Archbishop of Canterbury, is famous chiefly because it was he who, with the Lord Chancellor, carried the news of William IV.'s death to Kensington Palace, where they had the memorable interview with the youthful Queen Victoria at five o'clock in the morning, and because he crowned the Queen and married her to Prince Albert. He was born at Ropley, Hampshire, educated at Winchester, became a Scholar and Fellow of New College, Oxford, and Canon of Christ Church. He was instituted successively to the vicarages of Bishops Sutton, Andover, and Bradford Peverell, consecrated Bishop of London 1813, and in July 1828 was translated to the See of Canterbury. He died at Lambeth Palace, 1848, aged eighty-one, and was buried at Addington.

CHAPTER XIII

PRELATES AND THEIR PRIVILEGES

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"Lord Bishop, set the crown upon his head."—SHAKESPEARE.

SOME NOTABLE ARCHBISHOPS OF CANTERBURY AND OF YORK OFFICIATING AT CORONATIONS—THE DEAN AND CHAPTER OF WESTMINSTER AT CORONATIONS—PRIVILEGES OF CERTAIN PRELATES AT CORONATIONS—*continued.*

DR. TEMPLE, Archbishop of Canterbury, upon whom will fall the great honour and distinction of crowning King Edward VII., was born as long ago as November 30, 1821, and therefore is now in a unique sense the "Grand Old Man" of the Empire, as well as of the Church over which he presides.

He was educated at the Grammar School, Tiverton, and proceeded to Balliol College, Oxford. The "double first-class," to which most distinguished young men attained, was gained by him, and in due course he became Fellow and Mathematical Tutor of his College. Four years after taking his degree he was ordained, and within half that period he received the appointment of Principal of the Kneller Hall Training College at Twickenham, which post he held for seven years. After a short experience as inspector of schools, he was chosen to succeed Dr. Goulburne as Headmaster of Rugby, whose predecessor was Tait, himself, like Temple, destined to be both Bishop of

London and Archbishop of Canterbury. He proved to be one of the greatest of modern schoolmasters, second only to Arnold; the firmness of his rule was, even to the most refractory, rendered bearable by his strict equity, and to this no better testimony can be given than that of a certain boy, who, when asked his opinion of Dr. Temple, replied, "Of course, all masters are beasts, but at any rate Temple's a *just* beast."

But it was as a theologian, and not as a headmaster, that Dr. Temple became famous, and this was through his contributions to the celebrated "Essays and Reviews," that roused such a storm of ecclesiastical controversy throughout the kingdom, that when Mr. Gladstone appointed him in 1869 to the Bishopric of Exeter, and the *congé d'élire*, usually a mere matter of ceremony, had been received by the Chapter of Exeter Cathedral, his election was carried after a heated discussion by a majority of six only.

For fifteen years he laboured most conscientiously in his Western diocese, winning the esteem of the whole county, and in 1885 Londoners began to be familiar with the strong firm face of their new bishop. At Fulham Palace he lived for eleven years, and obtained the reputation for intense energy. He was known to be an early riser, of plain and simple habits, a strong advocate of the temperance cause, and a man who could, and did, work on the average thirteen to fourteen hours a day.

For more than a quarter of a century, Dr. Temple has been blessed with the loving co-operation of an admirable wife, who has done much to lighten the

burden of his responsibility. Mrs. Temple is a daughter of the late Right Hon. W. S. Lascelles and the brilliant Lady Caroline Lascelles, sister of the late Duchess of Sutherland and of the mother of the present Duke of Devonshire.

Dr. Benson's sudden death, October 11, 1896, left the See of Canterbury once more vacant, and on the 26th of the same month Dr. Temple was appointed to it by Lord Salisbury. He is the ninety-third Primate of All England, and has now entered upon his eighty-first year. Octogenarian Primates are rare, and for a century only one of his predecessors, Archbishop Sumner, attained that age.

There are many good anecdotes current respecting Dr. Temple, who is one of the most distinct personalities in Great Britain, a blending of great firmness, even sternness on occasion, with much tenderness and softness of heart. Always carefully preparing and thinking out his sermons, which are invariably logical and distinguished for common-sense, he likes others to do the same, and disapproves of neglect in the matter. On one occasion he was observed sitting with the congregation in church. At the close of the service the clergyman was anxious to know how his Lordship liked the service and the sermon. He received cold comfort in the words, "It was an excellent text." His simple piety and reverence are well known. When the news of his appointment to the Primacy arrived at Fulham, the Vicar, an old friend of his, congratulated the new Archbishop: "My Lord," he said, "I hardly know what to say on this great occasion." The answer of Dr. Temple, who

has a reputation amongst his clergy of being a man of few words and to the point, was in this grave and pious fashion, "You may not know what to say, but you at least know what to do."

Thomas Lamplugh, the only Archbishop of York who ever crowned a Queen Regnant, was descended from the ancient and honourable family of Lamplugh, of Lamplugh in Cumberland. He was born at Octon in the parish of Thwing, in the East Riding of Yorkshire. Educated at St. Bees' Grammar School, he went to Queen's College, Oxford, where he became Scholar and Fellow, and by royal mandate was made D.D. in 1660. During the Commonwealth he privately assisted the Bishop of Oxford at numerous ordinations, and he is said to have made no fewer than three hundred journeys for that purpose between Oxford and the Bishop's residence.

At the Restoration he declared himself an ardent Royalist, and received the living of Binfield, Berkshire. Other preferments followed. He was appointed Archdeacon of London, Principal of the Hall of St. Alban's, Oxford, Prebendary of Worcester, Vicar of St. Martin's-in-the-Fields, Dean of Rochester, and Bishop of Exeter. There he made for himself a lasting reputation for devotion, attending the cathedral services three times daily, besides being present at a fourth in his private chapel. He showed great moderation towards the Nonconformist clergy in his diocese, and sought to win them by argument rather than by force. Though to a certain extent his moral fibre was weak, his policy, so his detractors said, resembling that of the famous Vicar of Bray, it does not follow

that he was not influenced by conscientious motives in his changes of opinion. He declined to resist the royal mandate of James II., who sent the bishops to the Tower, and he encouraged all in his diocese to remain firm in their allegiance to the King, and even tried to arouse the county of Devon to oppose the landing of the Prince of Orange. His efforts were fruitless, but were appreciated by the King, who, when the Bishop arrived from Exeter, whence he had posted up to declare his unshaken loyalty, received him most graciously (November 16, 1688), terming him "a genuine old Cavalier," took him into his private room, and, in spite of his reluctance and his protestations that "he had simply done his duty without thought of reward," at once conferred upon him the Archbishopric of York—one of the King's last acts of sovereignty before fleeing the country on the 23rd of December following.

The conscientious scruples which troubled Archbishop Sancroft and the other divines regarding William and Mary's right to the throne did not affect Lamplugh, who was one of the first to swear allegiance, and, notwithstanding the part he had taken in opposition to their dynasty, the King and Queen overlooked it, and (as Sancroft would not officiate), selected him in conjunction with Compton, Bishop of London, to crown them. Lamplugh, therefore, was the only Primate present, he crowning the Queen, Compton the King.

Lamplugh died at Bishopthorpe, near York, May 5, 1691, aged seventy-six, and was buried in the south aisle of the Minster choir. Unlike most divines, he

is said to have printed nothing except a sermon preached before the House of Lords in 1678.

The Right Hon. and Most Rev. William Dalrymple Maclagan, D.D., Archbishop of York, Primate of England and Metropolitan, who will have the honour of crowning Queen Alexandra, was born at Edinburgh in 1826, and was educated there. In early life he served in the army in India, and retired with the rank of lieutenant in 1856, after which he went through the ordinary university course at St. Peter's College, Cambridge. He served the curacies of St. Saviour, Paddington, and St. Stephen, Marylebone, till 1860, when he was appointed secretary to the London Diocesan Church Building Society. In 1865 he was appointed curate-in-charge of Enfield, and four years later became Rector of St. Mary, Newington. He was afterwards promoted to the vicarage of St. Mary Abbots, Kensington, where he remained until 1878, when he was nominated by the Crown to the Bishopric of Lichfield. In 1891 he was translated to York.

The Very Rev. George Granville Bradley, D.D., LL.D., Dean of Westminster, is a son of the Rev. Charles Bradley, for many years Vicar of Glasbury, in the county of Brecon, and some time incumbent of St. James's Episcopal Chapel at Clapham, Surrey. He was born in 1821, and educated under Dr. Arnold of Rugby, from which school he was elected to an Open Scholarship at University College, Oxford, and gained his Fellowship in 1844. He was for some years one of the assistant masters at Rugby School, and later on became headmaster of Marlborough College. In 1870 he was elected to the Mastership of University

College, Oxford. In 1874 he was appointed Examining Chaplain to the Archbishop of Canterbury, held the post of Honorary Chaplain to the Queen, 1874 to 1875, and of Chaplain-in-Ordinary, 1876 to 1881. In 1880 he was nominated a member of the Oxford University Commission. He obtained a canonry in Worcester Cathedral in 1881, and the same year he was appointed by the Crown to the Deanery of Westminster in succession to the late Dean Stanley.

At coronations the Dean and Chapter occupy singular positions. Then, and only then, do they, as it were, "play second fiddle" in the Abbey, the Archbishop of Canterbury and the Bishop of London taking precedence, and occupying places, as by right, in the choir. But, as successors of the Abbots of St. Peter's Collegiate Church, they claim and exercise unquestioned the special privilege of instructing the King and Queen in the coronation rites and ceremonies, of assisting the Primate in performing his solemn office, and of taking temporary charge of the regalia, the royal robes, &c. Formerly they received divers fees in kind for their services, such as the regal habits which are put off in the church, the several oblations, the furniture set up in the Abbey for the coronation, the canopy (with its staves and bells) held over the sovereign, if brought into the choir, and the cloth or carpet upon which His Majesty walked from the west door to the theatre or platform. The Archbishop, however, seems to have received as his honorarium only the purple velvet chair, cushion, and footstool used by him at the ceremonial.

The Abbots of Westminster were charged with the

peculiar office of administering the chalice to the King and his consort on the coronation day as an emblem of conjugal unity, after partaking of the sacrament from the Archbishop, and their convent, on that occasion, was provided with "100 simnals (cakes) of the best bread, a gallon of wine, and as many fish as became the royal dignity"—but surely the allowance of wine was not on a regal scale!

The Bishop of London—the prelate usually chosen to preach the coronation sermon—and the Bishop of Winchester "support" the Queen Consort throughout the service, which pleasant task will thus fall to Dr. Winnington Ingram and Dr. Davidson respectively. The Bishop of Durham and the Bishop of Bath and Wells claim jointly to perform the same office for the sovereign during the procession up the nave and throughout the ceremony, the Bishop of Durham being on His Majesty's right hand and the Bishop of Bath and Wells on his left—a privilege which will fall to the lot of Dr. Moule and Dr. Kennion. It was a distinction enjoyed by their predecessors as far back as the time of Richard I., in whose reign it appears to have originated, though how is uncertain. According to illuminated manuscripts, one part of their office was, from each side of the throne to support St. Edward's crown if it happened not to fit the royal head on which it was placed. Thus Edward I. is represented with a bishop right and left of him extending a hand to steady the historical diadem.

CHAPTER XIV

THE MIGHTY DEAD

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THE MIGHTY DEAD

"That kings for such a tomb should wish to die."—Milton.

Westminster Abbey and its Associations

As coronation day approaches, all thoughts become centred upon the venerable fane wherein the ceremony will be enacted.

A building more suited for such a magnificent pageant could not be named in the world's metropolis. Unlike St. Paul's Cathedral, it is not hemmed in by warehouses; its approaches are broad and on the level, and its interior is gained without ascent of steps. The limitation of space available for witnessing the ceremonial is the great defect of Westminster Abbey, as comparatively few persons can see the actual crowning; but even for the less fortunate spectators there is always the intensely interesting atmosphere of the place, redolent as it is of associations that cover centuries of our national life. These it may not be easy to recall, as one sits within those grey walls on coronation day striving after a right and contemplative attitude. The right kind of impression will not always come even amidst surroundings that should awaken them. It is just as well, therefore, to be thoroughly familiar with the Abbey's past beforehand, so that, in spite of the distraction and excitement

induced by the splendid sight, one may be able to realise that past and link it harmoniously with the present.

Long, long ago a little stream, still existing, though hidden from view, meandered down from the Hampstead hills, and by way of Marylebone and the Green Park found its goal at Westminster, where, on entering the Thames, it enclosed a kind of peninsula called the Isle of Thorns, a mass of tangled trees and bushes that harboured great red deer and wild oxen, stragglers from the forests that surrounded London.

Years rolled on, and the gloomy thickets were cleared away, and green meadows smiled by the river-side in their place. Edward the Confessor, that strange-looking monarch, with full red cheeks and long white beard and hair, sat on the throne of England. In a moment of peril he had vowed to make a pilgrimage to Rome—no light undertaking in those times—and was only released from the obligation by the Pope on the condition that a splendid church and monastery should be built and founded in London, and dedicated to the Apostle St. Peter.

For a site the king naturally turned to Thorney Island, an ideal spot for a great religious establishment. It was isolated, yet not too far from the city; the soil was composed of gravel and fine sand; the water that percolated through was sweet and wholesome—the river in those days swarmed with salmon and other fish. No place could be better suited for the carrying out of the great purpose of his life, and there the foundations of the first cruciform church built in England were laid.

For fifteen years the work steadily proceeded, and on the 28th December 1065, a few days before its founder's death, the building was solemnly dedicated to St. Peter.

In appearance, as Dean Stanley says, "its massive roof and pillars formed a contrast with the rude wooden rafters and beams of the common Saxon churches. Its very size—occupying as it did almost the whole area of the present building—was in itself portentous . . . the east end was rounded into an apse. A tower rose in the centre, and two at the western point, with five large bells. The hard strong stones were richly sculptured. The windows were filled with stained glass. The roof was covered with lead. The cloisters, chapter-house, refectory, dormitory, infirmary, with its spacious chapel, if not completed by Edward, were all begun and finished in the next generation on the same plan.

"This structure, venerable as it would be if it had lasted to our time, has almost entirely vanished. Possibly one vast dark arch in the southern transept —certainly the sub-structure of the dormitory, with its huge pillars, grand and regal at the bases and capitals — the massive, low-browed passage leading from the great cloister to Little Dean's Yard, and some portions of the refectory and of the infirmary chapel, remain as specimens of the work which astonished the last age of the Anglo-Saxon and the first age of the Norman monarchy."

For barely two centuries Edward the Confessor's Abbey stood, until it was ruthlessly pulled down by command of Henry III. to make way for the present

building. His Majesty had determined to live and die in the neighbourhood of the Confessor's tomb, and to make the Abbey his place of sepulchre. His eldest son, the future Edward I., had been born not far from it, and was consequently called Edward (a name that seems, then as now, like Henry, to have been a special favourite with our nation as a regal title) of Westminster.

The King's ideas were always grandiose, and so the new Abbey was built entirely by the Crown, at a cost approximately in our money of £500,000. The Abbey was rebuilt upon the old lines, but a small portion of the nave was left standing; the central tower, transepts, choir, and cloisters vanished, and a Gothic structure, a perfectly new minster, arose, which had as patron saint St. Edward the Confessor, as well as St. Peter. It was, as we can readily see for ourselves, cruciform, the central point of it all being St. Edward's gorgeous shrine behind the high altar, so elevated upon a mound of earth as to render it plainly visible all down the abbey as far as the west door, for there was then no choir-screen to obstruct the view.

Henry III. died, and though the great building he had created might fittingly have constituted his only monument, in recognition of his proverbial passion for religious externals his body was placed before the high altar in the grave sanctified by the bones of the Confessor, which had been removed thence to its shrine, until ten years later, when a splendid marble tomb, glittering with mosaics and jewels and surmounted by the bronze effigy of a king, placed near

the shrine on the north side of St. Edward's Chapel, finally received his ashes.

The extension of the Abbey to its present eastward boundary was due to the Seventh Henry, who, like the third of that name, was determined to associate himself in death, as in life, with the Minster of the West; so his chantry, designed it is said by Sir Reginald Bray, and dedicated to the Virgin Mary, rose in all its stately gracefulness, enclosing the magnificent tomb by the Florentine artist Torrigiano, in the vault beneath which sleeps the King by the side of his consort, Elizabeth of York.

And thus was the great edifice after a fashion completed, though over two centuries elapsed before the western towers were finished, when it assumed its present appearance. It has the highest transepts, choir, and nave of any church in England, averaging 103 feet from floor to vaulting, while its entire external length is 530 feet, almost equal to that of St. Paul's.

The Abbey has escaped the fate of many that used to be scattered all over the country, and whose roofless walls alone remain in picturesque ruin. This is no doubt partly owing to its conspicuous position; even the Lord Protector Somerset had to desist when he contemplated using its Caen stone for building his palace in the Strand, the people rising and driving the workmen away.

Henry VIII., in Reformation time, saved it, probably out of respect for his royal parents; the iconoclastic Commonwealth spared it because even Republican austerity failed to extinguish the reverence that Cromwell entertained for the last resting-place of

kings, and where he himself contemplated being buried.

We would believe that for some high and far-reaching purpose the Abbey and its tombs have been preserved to this day intact. "Not surely in vain," says its greatest historian, "did the architects of successive generations raise the consecrated edifice in its vast and delicate proportions, more keenly appreciated in this our day than in any other since it first was built; designed, if ever were any forms on earth, to lift the soul heavenward to things unseen. . . . Here, if anywhere, the Christian worship of England may labour to meet both the strength and the weakness of succeeding ages, to inspire new meaning into ancient forms, and embrace within itself each rising aspiration after Truth, and Justice, and Love."

Upon the Abbey rest associations with the monasticism once prevalent in the land, when monks strolled in garden and cloisters, were fed in the refectory, sang matins and lauds in early morning, and assisted at the services continued through the day until vespers were chanted at its close. A time when chapels and chantries and shrines were richly adorned, and the Abbey's high altar, with its screen filled with images surmounted by a crucifix and its attendant saints, glowed with colour in the light of innumerable candles.

Great ceremonials has it witnessed, besides the coronations mentioned in this work; high religious festivals, when every resource of the Church of Rome was strained to produce a gorgeous effect and impress the spectators. Miracle plays were, doubtless, enacted within its walls for the edification and entertainment of our mediæval

MILE END

DR. TEMPLE, ARCHBISHOP OF CANTERBURY.

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forefathers. Anthems for national victories by sea and land have, for generations past, resounded through it from time to time, and grand musical festivals have been held there. Only two royal weddings, those of Henry III. and Richard II., have brought crowds of joyful spectators together; and one notable christening, that of the Princess Elizabeth, daughter of Anne Boleyn, Archbishop Cranmer being her godfather. But none of these functions could have been so impressive as the Jubilee Service of 1887, when Queen Victoria returned thanks for her fifty years of glorious reign. Though bright and joyous are many of the Abbey's associations, sorrow, sighing, death and the grave are their leading characteristics. Originally an exclusive royal mausoleum, it has become in the course of ages a national sepulchre. It is English history written in dust, its area thickly sown with those who, in one capacity or another, have been famous.

Up to George II. every English sovereign, with some few exceptions, has in the act of being crowned in the Abbey faced the spot where in the near or distant future he was destined to be buried. There they rest, the earlier ones above ground, grouped in proximity round the Confessor's Shrine; those of later date in vaults that engirdle the chapel, nave, and monument of Henry VII.—a great company of monarchs with their consorts. Edward, the Saxon saint and confessor; Henry III., builder of the second Abbey; Edward I., the warrior king; Edward III., Richard II., Henry V., Edward V., Henry VII., Edward VI., Queen Mary, Queen Elizabeth, Mary Queen of Scots, James I., Charles II., William and Mary, Queen Anne, and, last of all, George II.

The sentiment that monarchs in the past as they walked up to the altar to be crowned approached their own tombs is quaintly, if rather unpoetically, expressed in the following verses, written at the coronation of George III., and preserved in the Lambeth Palace Library:—

"Ye *Sons of Empire,* who in pompous Hour
Attend, to wear the cumbrous Robe of Pow'r,
When ye proceed along the shouting Way,
Think, there's a second visit still to pay.
And, when in State on buried Kings you tread,
And swelling robes sweep o'er th' Imperial Dead;
While, like a God, your worship'd Eyes move round:
Think, then; O think! you walk on treach'rous Ground:
Though *firm* the Chequer'd Pavement seem to be,
'Twill surely *open,* and give way for *Thee!*
While crowding Lords address their Duties near;
Th' anointing *Prelate,* and the kneeling Peer;
While with obsequious Diligence they bow,
And spread the *careful Honours* o'er thy Brow;
While the high-rais'd spectators shout around
And the long Aisles and vaulted Roofs resound:
Then, snatch a sudden Thought, and turn thy Head,
From the loud *Living,* to the silent *Dead.*
With conscious Eye, the neighbouring Tombs survey;
These will instruct thee better far than *They.*
What *now thou art,* in your gay Homage see;
But *these* best show *what thou art sure to be!*"

Of famous Queen Consorts there lie buried in the Sanctuary or in the Chapel of the Kings (as the Confessor's Chapel has been called):—Anne of Cleves, Anne of Bohemia, Margaret of York, Good Queen Maud (wife of Henry I.), Queen Philippa (wife of Edward III.), Queen Katherine of Valois (wife of Henry V.), Queen Eleanor of Castile (wife of Edward I.), Queen Editha (wife of Edward the Confessor). In Henry

VII.'s Chapel rest Anne Hyde (first wife of James II.), Anne of Denmark (wife of James I.), Elizabeth of York (wife of Henry VII.), and Queen Caroline (whose dust mingles with that of her husband, George II., by his own desire, one side of each of the coffins being withdrawn for the purpose).

But others, little less than actual sovereigns, sleep in the eastern portion of the Abbey :—Edmund Crouchback, second son of Henry III.; Thomas of Woodstock, youngest son of Edward III.; Philippa, Duchess of York, who married Edward, Duke of York, grandson of Edward III.; Margaret, Countess of Lennox and niece of Henry VIII.; Prince Rupert; Elizabeth, Queen of Bohemia, eldest daughter of James I.; Arabella Stuart, first cousin of that monarch, and Henry, Prince of Wales, his eldest son; Henry, Duke of Gloucester, and Mary, Princess Royal, son and daughter of Charles I.; Margaret, Countess of Richmond and Lennox, cousin to James I.; Frances, Duchess of Richmond; "La Belle Stuart" of Charles II.'s Court; William and Henry, both Dukes of Cumberland, and respectively sons of George II. and Frederick Prince of Wales; and, finally, Frederick Prince of Wales and his wife Augusta.

A multitude of royal children rest to the eastward of the altar :—Queen Anne's entire family of eighteen; and Sophia and Mary, infant daughters of James I.; while in the Chapel of the Kings are some children of Henry III., Edward I., Edward II., and Edward III.; and a little daughter (Elizabeth Tudor) of Henry VII.

CHAPTER XV

"IN THE ABBEY'S CLOISTERED SHADE"

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"IN THE ABBEY'S CLOISTERED SHADE"

"Who track the steps of glory to the grave."—Byron.

Westminster Abbey and its Associations (*continued*).

Of noble families there is, as it were, an outer ring in the side chapels and in the transepts of Henry VII.'s Chantry—names that make one's blood stir in recollection of their deeds and their influence on English history: Aymer and William de Valence, De Bohun, Monk, Percy, Villiers, Cecil, Burleigh, Hobbes, Somerset, Clifford, Cary, Clarendon, Exeter, Crewe, Vaughan, Poulteney, Carew, Temple, Halifax, Walpole, Argyll, &c.

Thus the Abbey is largely associated with stately obsequies, amongst which two are conspicuous: the funeral of John Churchill, first Duke of Marlborough, whose body found sanctuary there for nearly twenty-two years before it was transferred to the private chapel at Blenheim; and that of Queen Mary II. The latter has been described by Macaulay thus:—"The funeral of Mary was long remembered as the saddest and most august that Westminster had ever seen. While the Queen's remains lay in state at Whitehall, the neighbouring streets were filled every day, from sunrise to sunset, by crowds which made all

traffic impossible. The two Houses with their maces followed the hearse—the Lords robed in scarlet and ermine, the Commons in long black mantles. No preceding sovereign had ever been attended to the grave by a Parliament: for, till then, the Parliament had always expired with the sovereign. . . . The whole magistracy of the city swelled the procession. The banners of England and France, Scotland and Ireland, were carried by great nobles before the corpse. The pall was borne by the chiefs of the illustrious houses of Howard, Seymour, Grey, and Stanley. On the gorgeous coffin of purple and gold were laid the crown and sceptre of the realm. The day was well suited to such a ceremony. The sky was dark and troubled, and a few ghostly flakes of snow fell on the black plumes of the funeral car. Within the Abbey, nave, transept, and choir were ablaze with innumerable wax-lights. The body was deposited under a sumptuous canopy in the centre of the church while the Primate (Tenison) preached. . . . Through the whole ceremony the distant booming of cannon was heard every minute from the batteries of the Tower. It was rumoured at the time that a robin which had taken refuge from the cold in the same building was observed to perch incessantly, and, as it were, affectionately and sadly, upon the Queen's hearse, a touching incident, greatly appreciated by the spectators."

On the 16th of June 1722, at four in the morning, the great Duke of Marlborough breathed his last at Windsor Park Lodge, and his body having been embalmed, was brought up to town accompanied by a detachment of Horse Guards, arriving at Marl-

borough House at 3 A.M., where, on a trestle hardly three feet from the ground, it lay in state beneath a canopy in the largest of the lower rooms, which was hung all round with rich black velvet. Four thousand memorial medals had been struck in the Tower, and on August 9th a solemn procession set forth for the Abbey, Lord Cadogan, as Commander-in-Chief, bringing up the rear of an imposing military escort. The Duke of Montague, chief mourner, was behind the open car which held the coffin, whereon was placed a complete suit of armour together with a helmet lying between two coronets, one being the deceased Duke's imperial diadem as Prince of Mindelheim in Suabia, and the other his ducal coronet. A long train of carriages belonging to the nobility and gentry followed, including those of King George I. and the Prince of Wales. At the service an anthem expressly composed by Signor Bononcini was sung, and finally in Henry VII.'s Chapel, within a vault which had at one time contained the ashes of the Duke of Ormond, and at another those of Oliver Cromwell, the Duke of Marlborough's remains were, for the time, laid to rest. The pall, a magnificent and costly one, was, according to an ancient custom, the perquisite of the Dean of Westminster. But a strange thing happened after the funeral: *the pall disappeared*, having been taken away by some person or persons unknown.

With prelates, abbots, deans, divines, and theologians, Westminster Abbey is of necessity closely associated. Therein are buried Archbishop Agar; Dr. Boulton, Primate of Ireland; Langham, Arch-

bishop of Canterbury; Dr. Spottiswoode, Archbishop of St. Andrews; Archbishop Usher; Robert de Waldeby, Primate of York; and Dr. French, Primate of Dublin.

Of the Episcopate, lie buried Bishop Barnard; Ruthall, Bishop of Durham; Dr. Bilson and Dr. Duppa, both at different periods Bishops of Winchester; Samuel Bradford, Bishop of Rochester; Bishop Earle; Dr. Ferne, Bishop of Chester; Nicholas Monk, Bishop of Hereford; Thirlwall, Bishop of St. David's; Towson, of Salisbury; and Sprat, Bishop of Rochester.

The abbots were, until Henry III.'s time, laid to rest in the south cloister, but afterwards found their place of sepulture within the Abbey. Conspicuous amongst them were Abbots Berkyng and Crokesley; Abbots Ware and Wenlock, in the sanctuary, who lie close to the altar; Abbot Curtlington, in the chapel of his patron saint, St. Benedict. In the chantry of St. Blaize rests Abbot Litlington; in that of St. John the Baptist, Abbots Esteney and William of Colchester. In St. Andrew's Chapel, Abbot Kingston; in St. John the Evangelist's, Abbot Milling; and in the chapel he had built for and called after himself sleeps Islip, last of the abbots of Westminster.

Of priors, sub-priors, and monks, the cloisters are full; of the last, twenty-six, all victims of the plague, lie in one grave.

Of Deans interred within the Abbey there are, amongst others:—William Bill, the first of Reformation times; Gabriel Goodman; Dr. Andrews; Thomas Sprat; Francis Atterbury; Samuel Bradford, first

Dean of the Order of the Bath; Joseph Wilcocks, Dean for five-and-twenty years; William Vincent; Richard Chevenix Trench, and John Ireland; while Arthur Penrhyn Stanley (Dr. Bradley's predecessor) sleeps at the extreme end of Henry VII.'s chapel in the building he loved and tended so well.

A long line of headmasters of the Abbey's famous school is represented by the graves of Dr. Vincent, and the renowned Dr. Busby.

Amongst other theologians who have there found their last resting-place are:—Triplett, Canon Outram, Barrow, Grabe, Busby, South, Vincent, Horneck, Thorndyke, Atterbury, and Wharton.

Political life and statesmanship are intimately connected with the Abbey by the graves of Monk, Halifax, Sandwich, Ormond, Craggs, Godolphin, Argyll, Pulteney, Chatham, Mansfield, Follett, Pitt, Fox, Holland, Tierney, Warren Hastings, Stanton, Canning, Malcolm, Percival, Grantham, Castlereagh, Peel, Palmerston, and Gladstone. Law is represented by only two great jurists, Lord Chief-Justice Mansfield and Sir William Follett.

Of heroes by sea and land there are not many buried in the Abbey, although it possesses numerous cenotaphs and monuments to their memory: Five leaders of our troops in the Dutch wars of Charles II. lie in the north transept; and, in the nave, Marshal Wade, Captain Horneck, Sir Thomas Hardy, Lord Dundonald, Sir John Burgoyne, Major André, Sir Robert Wilson, Sir James Outram, and Lord Clyde.

Artists (*i.e.* painters and sculptors) have but few graves there, St. Paul's being their Walhalla; but of

architects and civil engineers buried there are Chambers, Wyatt, Sir Charles Barry, George E. Street, Sir Gilbert Scott, John Pearson, Telford, and Stephenson. Science finds its representatives in the graves of Sir Isaac Newton, Sir John Herschel, Charles Darwin, and Sir Charles Lyell; and medicine in the graves of Chamberlen, Pringle, and John Hunter.

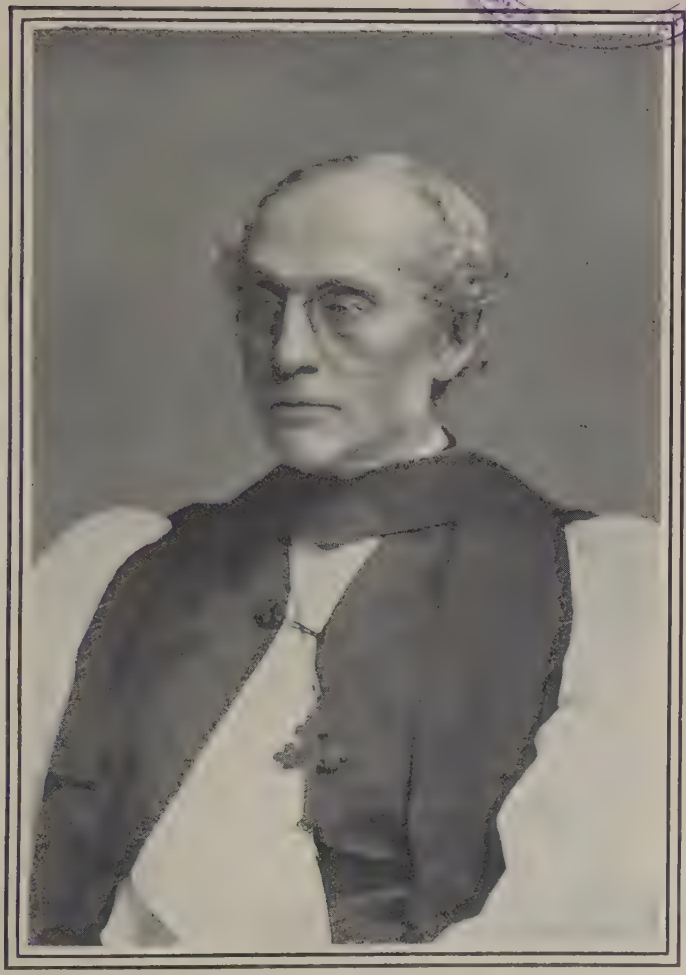
Men of letters, scholars, historians, and dramatists are represented by the graves of Dr. Johnson, Cumberland, Sheridan, Granville Sharp, Isaac Casaubon, Camden, Sir Henry Spelman, Campbell, Rev. Henry Cary, Macaulay, Addison, Congreve, Henry Wharton, George Grote, Gifford, Ireland, Buckland, Beaumont, Foote, Thirlwall, and Charles Dickens. While of philanthropists who lie at rest there, are Hanway, Granville Sharp, Zachary Macaulay, Wilberforce, and Livingstone.

In a marked degree the Abbey is connected with actors: Ann Oldfield, Mrs. Bracegirdle, Spranger Barry, Mrs. Cibber, Pritchard, Betterton, Booth, Sam Foote, and David Garrick.

Music, like the drama, is worthily represented Lawes, Christopher Gibbons, Clementi, Purcell, Blow, Croft, Arnold, Sterndale Bennett, Samuel Flood Jones, Dr. Troutbeck, and George Frederick Handel.

This long list of "immortals" closes with the poets buried in Poet's Corner and elsewhere in the Abbey: Chaucer, Ben Jonson, Spenser, Beaumont, Drayton, Sir Robert Ayton, Davenant, Cowley, Denham, Dryden, George Stepney, Nicholas Rowe, St. Evremond, Addison, Congreve, Prior, John Gay, Campbell, Macaulay, Browning, and Alfred Tennyson.

MILE END



DR. MACLAGAN, ARCHBISHOP OF YORK.

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With preachers of fame the Abbey has always been associated. Within the last half century have been heard, amongst very many others, Frederick Denison Maurice, Kingsley, Vaughan, Jowett, Wordsworth, Trench, Liddon, Stanley, Magee, Knox-Little, Boyd-Carpenter, Forrest, Duckworth, Westcott, Scott-Holland, Farrar, and Bradley.

On Maundy-Thursday there is the distribution of royal alms in the Abbey, a custom transferred thither from the ex-Chapel Royal, Whitehall; and for generations the Festival of the Holy Innocents has been commemorated there on December 28th, which Dean Stanley used to make a feature of the year, a practice continued by Dr. Bradley. The 13th of October, when Edward the Confessor's translation or canonisation took place, is observed within the Abbey walls by devout Roman Catholics, who are freely permitted to offer their "orisons at his shrine, and pray for the conversion of England."

One significant and never-to-be-forgotten association of this great church of St. Peter and St. Edward remains for contemplation. It is its daily services, their uses, and their good influence.

It is Saturday afternoon, and almost three o'clock. Six days of hard monotonous toil, of hope deferred, of anguish, anxiety, and suspense to vast multitudes, have once again slowly passed away, and for a too brief interval London's business-life throbs fainter, and finally stops. In the Abbey transepts there is a company drawn from every class. Many have come from far-off lands—strangers within our gates—but all speak and love the old familiar mother-tongue.

Silence broods over all, as if the solemnity of the place forbade even whisperings of legitimate curiosity. Westminster Palace clock rings out the quarters, and with stately deliberation Big Ben booms forth the hour, instantly echoed by the silver-toned timepiece within the Abbey. A solitary light has for some time been visible high up in the choir-screen, where mysterious figures have been moving about and arranging music-books on the organist's "console."

At the last chime of three a soft and far-off harmony floats downwards to the transepts, and choir, canons, minor-canons, and dean, enter from the nave, and take their places in the stalls—

> "And vesper hymns and vesper prayer
> Rise mingling on the holy air."

There is nothing suggestive of ritualism about the Abbey services—a Presbyterian might worship there with an unruffled conscience. Sanctuary and altar are in gloom, relieved by the faint light of tall candles on each side of the unadorned table. Clergy and choristers alike are in plain white. There are no genuflexions, no vestments—the only touch of colour being given by Dr. Bradley's scarlet hood, as he walks —a venerable figure, with long silvery hair and velvet cap—to the lectern, and reads the second Lesson that tells of a certain woman brought before the Master, and how He wrote on the sand as if oblivious of everything, and at last, looking up, bade her "go and sin no more."

The Nunc Dimittis is sung, the Apostles' Creed is recited; the prayer familiar to all Christendom fol-

lows; the third Collect is read, and then comes a pause. Along the vista of arch and pillar, and high up in the lofty vaulting, a wonderful effect of chiaroscuro is produced from the dim lighting of choir and transepts by a few straggling gas-jets and candles. Solemn reflections mingling with a sense of restfulness steal over the congregation. Presently Kent's beautiful anthem, "Hear my prayer, O Lord," is whispered on the noble organ played by Sir Frederick Bridge, and five boys' faultless voices take up the theme, continuing till it ends with the Psalmist's aspiration, "O that I had wings like the dove; for then would I flee away, and be at rest."

What causes the minor canon to bend so closely over his anthem-book and to shade his face from the people? Rightly does a little brown-eyed girl, sitting between a sympathetic-looking lady and an old gentleman with white moustache, whisper to her mother, "Why, mother, those must be angels that are singing. Anyhow, I can't see them. But, look, grandpapa is actually crying!" Perhaps the exquisite melody reminds him of

> "... her once more
> How in the grave she lies,"

or of the boyhood of his only son, buried in a battlefield of South Africa.

Even the hardest natures must be touched by the words and music. They recall the fact that life has not been rightly lived, and prompt strivings after better things.

Organ and voices cease. All kneel down for the

concluding prayers. Discourse there is none; but here, if anywhere, amidst the illustrious dead, are "sermons in stones." "The benediction that follows after prayer" is given. The choir disappears. A voluntary played by the master-hand of Sir Frederick Bridge comes to an end, and one by one, reminding us of the Roman "Tenebræ," every light is extinguished. The cloisters are closed, and the last of the little band of worshippers steps out into the outer and prosaic world.

Surely the Abbey is associated in the hearts of thousands with its services—precious moments of contemplation snatched from the week's all-absorbing occupation. Westminster Abbey thus used becomes "a shadow of a great rock in the weary land, a haven of rest in the tumultuous world, a breakwater for the waves upon waves of human hearts and souls which beat unceasingly around its island shores."

CHAPTER XVI

ANTICIPATIONS

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ANTICIPATIONS

"I will therefore now make preparation for it."—SHAKESPEARE.

PREPARING FOR THE CORONATION OF KING EDWARD VII. AND QUEEN ALEXANDRA

TIME in these twentieth-century days flies with electric rather than leaden wings, and it is difficult to realise that Queen Victoria has been dead a year, and that preparations for the crowning of her successor are well under weigh. On June 27th last year was issued, as an important preliminary, a "London Special Gazette," containing the following:—

"A Proclamation declaring His Majesty's pleasure, touching his Royal Coronation and the Solemnity thereof.

"Edward R.

"Whereas we have resolved, by the Favour and Blessing of Almighty God, to celebrate the Solemnity of Our Royal Coronation, and of the Coronation of Our dearly-beloved Consort the Queen, upon a Day in June next, to be hereafter determined, at our Palace at Westminster.

"We do hereby signify and declare that it is Our Royal Will and Pleasure that such part only of the Solemnity and Ceremony of the Royal Coronation of Ourself and Our dearly-beloved Consort the Queen, as is usually upon the Coronation of the Kings and

Queens of the Realm solemnised in Westminster Abbey, shall take place. . . . And whereas many of Our loving Subjects do claim and are bound to do and perform divers Services on the said Day, and at the time of the Coronation as in Times precedent their Ancestors . . . have done. . . . We therefore, out of Our Princely Care for the Preservation of the lawful rights and Inheritances of Our loving Subjects, whom it may concern, have thought fit to give Notice of and publish Our Resolution therein, and do hereby give Notice of and publish the same accordingly."

Then followed a long list of commissioners, beginning with "the Most Reverend Father in God, Our right-trusty and right-entirely beloved Councillor, Frederick, Archbishop of Canterbury, Primate of All England and Metropolitan; our right-trusty and right well-beloved Cousin and Councillor, Hardinge Stanley, Earl of Halsbury, Our Chancellor of Great Britain; the Most Reverend Father in God, Our right-trusty and right-entirely beloved Councillor, William Dalrymple, Archbishop of York, Primate of England and Metropolitan," &c., who are appointed to receive and adjudicate upon the petitions and claims concerning services to be rendered at the coronation, with the express proviso that those relating to ceremonials anciently performed in Westminster Hall or during the procession should be excluded from consideration.

On the day following the publication of this royal announcement a picturesque and quaint ceremonial took place at St. James's Palace, where the Deputy-Garter Norroy, King of Arms, accompanied by the heralds and pursuivants, arrayed in resplendent uni-

forms, read the proclamation, and then went on in glittering procession to the City, where, at Temple Bar, the contents of the document were given forth by York Herald, and at the Royal Exchange by Somerset Herald, amidst the greatest enthusiasm.

To put into effect the opening paragraph of the royal edict, an influential executive committee was nominated by order of the Privy Council to consider the necessary preparations for the great ceremonial, the Duke of Norfolk being appointed chairman.

Later in the year the question of the royal title was settled by Parliament, in accordance with the King's wishes on the subject, and henceforth His Majesty will be known by the stately designation (literally rendered from the Latin): "Edward VII., by the Grace of God, of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India."

In December last the exact date of the coronation was, by royal proclamation, fixed for Thursday, the 26th of June, and the announcement was formally made in the City by the common crier from the steps of the Royal Exchange. During the same month the sittings of the Court of Claims were held, and their Lordships decided in a number of cases that although it was not within their jurisdiction to pronounce a judgment, they thought the representations were of such a character as might well be referred to "the committee." Consequently the committee had these claims brought before it, but no definite decisions were arrived at, and the claims went back to the court,

who finally adjudicated upon them in January last, some being reserved for submission to His Majesty.

The route to be taken by the royal procession—a vital question to myriads who cannot hope to witness the coronation ceremony—is tentatively settled, and bids fair to be even more extended than that traversed by Queen Victoria's long triumphant pageant at her Diamond Jubilee.

There are to be two processions, the second being on the day after the Coronation, when the route will be a kind of reversal of the old royal progress from the Tower to Westminster. It will proceed from Buckingham Palace through London's principal thoroughfares, and will approach the City by way of Fleet Street. It will return *viâ* Cheapside, King William Street, and by way of London Bridge will reach Southwark, passing through the Borough High Street, Borough Road, St. George's Circus, Westminster Bridge Road, Parliament Street, Whitehall, Horse Guards, and the centre Mall, to Buckingham Palace, the whole distance to be covered by the grand pageant being about fourteen miles, that of the coronation procession being necessarily much shorter.

Another point of great interest to outdoor spectators is the kind of coach the King and Queen will use. The magnificent, stately, but unfortunately closed vehicle (designed by Sir W. Chambers, and completed in 1760 at a cost of £8000), with its elaborate carvings, renovated for the occasion, will most likely be used for the Coronation day procession, drawn by the eight famous cream-coloured horses,

MILE END
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COMMONER'S ADMISSION CARD TO VIEW THE CORONATION BANQUET OF GEORGE IV. IN WESTMINSTER HALL.

[*To face p.* 198.

with their trappings of fine morocco, heavily gilt. But for the second day's procession a superb landau is being built, resembling the full state carriage employed by the late Queen at the Diamond Jubilee. Its body, richly gilt and ornamented with the royal arms, is of a claret colour, with the underworks in vermilion and gold. It will be lined with crimson satin, in place of the blue tints usual in royal carriages, and will be fitted with rubber tyres, an almost impossible luxury in such a weighty equipage as the old State coach. The hammer-cloth is of rich vermilion cloth, purple velvet and gold lace, frieze and bullion, with the gold coat-of-arms beautifully chased.

The medal to commemorate the Coronation will be designed and struck in the Royal Mint in accordance with long custom, and, as in the case of the medal issued in 1897 to commemorate the sixtieth year of her late Majesty's reign, it will be struck in two sizes, the larger of which will be in gold, silver, and bronze. Its execution has been entrusted to Mr. G. W. de Saulles, engraver to the Mint.

Another, approved by the King, has been designed by the distinguished artist, Emil Fuchs, and is a work of great beauty. The obverse bears excellent likenesses in profile of their Majesties the King and Queen, with the simple inscription, "King Edward VII., Queen Alexandra." On the reverse is a poetic conception of Britannia seated, having at her side a shield emblazoned with the royal arms, and inscribed with the date. In the background is the historic Abbey of Westminster, whilst the Imperial crown of Greater Britain sheds rays of light over all.

The medal will be struck in three sizes, and manufactured in gold, silver, and bronze, by Messrs. Elkington & Co. of Regent Street.

From one or other of these will be selected the "largesse" for distribution in the Abbey during an interval in the service, provided the old custom be observed.

Ordinary medals that any one may purchase as souvenirs will be plentiful as blackberries in a fine autumn, and to cope with the demands already pouring in from all parts of the Empire, Birmingham medallists alone have even now turned out ten millions. India and Canada are each having splendid dies cut; but Australia, New Zealand, and other places will depend chiefly upon British and German manufacturers.

With admirable judgment and consideration, Queen Alexandra, as long ago as June last, thus made public her wishes regarding the robes, &c., to be worn next June:—

"Marlborough House, Pall Mall,
June 26, 1901.

"Dear Lady Amherst,—I did not fail to submit your letter to the Queen, and I am now desired to tell you how gladly Her Majesty would do everything in her power to promote the welfare of the national industries.

"The Queen expresses, therefore, the earnest hope that all ladies who are to be present at the Coronation will employ for their dresses as much as possible materials made by British manufacturers and embroidered by British workwomen.—Believe me, yours sincerely, Charlotte Knollys."

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But what are these grand robes to be like? They will be very imposing. After being approved by the King and Queen, models of the robes draped on fine wax figures were displayed last autumn at the Earl Marshal's mansion, Norfolk Square, for the benefit of all concerned. First in interest is naturally the dress of the Peeresses, which is of rich crimson velvet, with a shaped plastron of pure miniver in the front of the low bodice. The sleeves reach the elbows and are cut up into three tabs, each edged with miniver, and surmounted with two narrow bands of that fur. The wearing of lace under the sleeves will be optional, but it is certain to be used. The skirt is long, and bordered with about two inches of miniver. It opens in front over a panel of white satin, which it is believed may be richly embroidered, and there is an impression that coats-of-arms will be the designs made use of.

The train, a very important item, is lined throughout with white silk, and hangs from the shoulders in straight folds to a distance of two yards on the ground for a duchess, one yard for a baroness, and so on, the differences of rank being marked by the addition of a quarter of a yard for each higher grade. It is bordered with miniver, which also varies according to rank. Completing the robes is a beautiful cape of miniver hanging from the shoulders — where it is fastened with loops and tassels of gold cord — and reaching just below the waist. The miniver is powdered, the powderings being arranged in rows, the number of which shows at a glance the wearer's rank—two for a baroness, three and a half for a marchioness, four for a

duchess, the half-rows beginning at the right-hand side and being carried to the middle of the cape. Whether jewels may be worn on the dress-bodice does not as yet seem to be determined, but necklets can be worn. The coronets (from which a veil of tulle hangs down the shoulders) are of silver-gilt mounted on caps of red velvet turned up with ermine, and crowned with a gold tassel. No jewel is allowed in the crown, which varies in design in the same manner as that of the Peers.

The Earl Marshal announced, at the close of last year, that as there were likely to be certain modifications made in the arrangement of the robes, it would be as well for the Peeresses to wait until these alterations were decided upon before putting them in the hands of their dressmakers.

The Peers' robes of crimson and miniver follow the same rules for displaying their rank. They are worn over a court-dress and a sleeveless surcoat of crimson velvet. They fall straight from the shoulders, and are surmounted by the all-round cape of miniver, with its powderings of fur.

Miniver and ermine are so prominent in the coronation robes, that it is as well to explain what they are. Miniver—literally "small fur"—is the skin of the ermine powdered (sprinkled) with black dots about the size of an ordinary cedar pencil, usually made of the firm close hair of a certain kind of seal dyed black, and skilfully inserted at regular intervals into the white fur, but sometimes the black tops of the ermine's tail are used instead. Sumptuary laws of old reserved the use of ermine exclusively to royalty, though the

difficulty of procuring it, and its consequent costliness, would have almost secured this reservation without legislation; even now the real article is very expensive. The available part of the skin of this little stoat, for such it is, is only 12 inches long and 3 inches wide, and each selected specimen realises from 7s. 6d. to 10s.; so that by the time a Duchess's robe and cape are finished with their regulation complement of ermine, a small fortune will have been expended in fur alone. Most of the ordinary ermine comes from the Irkutsh district, the very best from the Ischinski regions of Siberia.

It is said that the lily-of-the-valley is to be the official coronation flower, partly because, as one of Queen Alexandra's favourites, it would be a graceful compliment to adopt it, and also because it would have the charm of novelty. Opinions may differ as to its appropriateness, but if the nation were polled the voting would surely be in favour of the rose, which is a royal emblem, and typical of the Empire.

Naturally the decorations of the streets are expected to be superb, surpassing, if that be possible, those of the Diamond Jubilee. For example, splendid designs have already been thought out for the ancient City of Westminster with special regard to triumphal arches. One for the beginning of the Mall, fronting the Horse Guards Parade, represents Great Britain and Ireland, the centre-piece being the royal arms, and those of the Princes of the blood on a banner, while on either side are the arms of the countries, the whole being on a gold ground studded with the King's initials.

The Indian Empire is illustrated by an arch in

Whitehall, consisting of a gold canopy supported on white tiers of arches to represent ivory. These are surmounted by golden domes perforated with coloured celluloid, behind which would be powerful electric lights for evening illuminations.

The centre of the Canadian design is a snow-peaked canopy rising out of a sky-blue groundwork, with coloured fruit trees, and a field of golden corn below. On the faces of the arch are the arms of the Dominion States and trophies of moose heads, salmon, and other Canadian field and river spoils. On the tops of the pillars are figures in khaki.

The African and Australian arches are equally fine in conception. The design for the entrance to Westminster Abbey consists of a canopy of cloth of gold over the central entrance, embroidered with the rose, shamrock, and thistle. On either side, the hangings are of red silk, and the whole is lined with a vivid blue silk emblazoned with golden stars. A golden figure of St. Peter surmounts the central canopy. The columns are velvet draped.

As regards the Coronation Service, the Committee has fashioned its details, the complete form of ritual is revised and sanctioned by the King. There will probably be an orchestra and choir of 600 strong, and Sir J. Frederick Bridge, Mus.D., has already been appointed Chief. Some forty or fifty practices of the anthems, &c., will be held in the Abbey music-room, and perhaps a dozen rehearsals in the Abbey. Without doubt, "Zadok the Priest," "The King shall rejoice," and the "Hallelujah Chorus," will be included in the musical list. The

version of the National Anthem—so prominent a feature on the great occasion—chosen from amongst several others, begins thus:

"God save our lord the King,
Long live our noble King,
God save the King."

Of the preparations in the Abbey it is somewhat premature to write, as they will not be undertaken until after Easter Day (March 30th), when the entire structure will be given over into the charge of the Lord Chamberlain's department and the Earl Marshal of England, under whom the Office of Works will make all arrangements, neither the Dean and Chapter, their architect, nor the clerk of the works, retaining any control over the building.

In past times, particularly before the coronation of George IV., much damage was done to the monuments, &c., by the erection of cumbersome wooden galleries, but these will be materially reduced in dimension and number.

At the crowning of James II., the stands extended in double tiers all round the choir and the transepts, and there were also some on one side of the sanctuary, and at the east end behind Edward the Confessor's shrine.

The year 1901 opened amidst the gloom and sadness of a great national loss, in universal lamentation and regret. It closed with the dawning of coming rejoicings, and with preparations for the coronation pageant. As the day approaches, excitement and eager anticipation will quicken, till they burn with fever heat. Attachment to the crown and dynasty will be manifested

as it has never been before, and everywhere throughout the Empire on the 26th of June faithful subjects, irrespective of the varying political opinions, religious creeds, or racial differences, will gather together beneath the royal standard, that glorious symbol of monarchy, and unite in the sentiment, "Long live King Edward VII."

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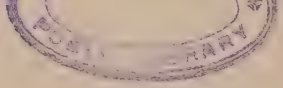

Printed by BALLANTYNE, HANSON & Co.
Edinburgh & London